

# A HEBREW GRAMMAR

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WITH AN APPENDIX ON THE HEBREW VOWEL SYSTEM  
TAKEN FROM LECTURE-NOTES

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## INTRODUCTION.

THE following pages are an attempt to supply a want suggested by the experience of two Lecturers for the first part of the Theological Tripos at Cambridge. A few words of explanation may serve to make this clear.

There is at the present time a division of opinion among teachers as to the best way of learning a new language. Some insist, especially in the case of a dead language, on a long course of grounding in grammar before anything serious is attempted in the way of reading or speaking. Others seek to minimise the learning of grammar and to push on almost at once to some form of literature. The standpoint adopted in this book is that a certain amount of spade-work is necessary, in the way of learning by heart grammatical forms and usages; but that a good deal of memory-work may be saved by starting the beginner in actual reading as soon as he knows the more elementary grammatical forms. So the student is expected to work through the ordinary classes of nouns to the end of the regular (Strong) Verb, before he reads the Old Testament; but at that point he is given assistance in starting the Hebrew text, before going on to the second half of the grammar. In this way he becomes accustomed to the sound and sight of many forms before he tries to commit them to memory.

Every language is more easily learned with oral assistance from a teacher than from a book alone. The lecturer, for instance, may point out the peculiarities of the gutturals wherever he meets them; but in a Grammar they must necessarily be collected into a separate chapter. The net result in most Hebrew Grammars has been to overwhelm the beginner, at the very start, by setting him to learn a



multitude of rules which he cannot as yet practise satisfactorily. Therefore in this book the laws of accentuation, for instance, have been placed in the middle, not at the beginning, and for the same reason certain paragraphs throughout are marked with an asterisk, to denote that they are better learned during the process of revision than at first.

The sentences in the exercises are, for the most part, not taken from the Old Testament as in most Grammars; but are framed with the double object of using none but the commonest words, and of illustrating the various grammatical points in the shortest possible space. This entails a certain monotony of vocabulary and crudity of expression; but it appears to be justified by experience in teaching. To each of the later chapters is added a second set of exercises taken from the Hebrew Scriptures, for the use of the student in revising his grammar.

A certain amount of syntax has been added, and it may be felt that this is either too little or too much. The best way to learn Hebrew syntax is to read the Hebrew text with a commentary and a conscience; but a Grammar may reasonably be expected to supply some assistance in indicating the kind of way in which a Hebrew sentence is constructed. To afford practice in this, a few Hebrew *proses* are added at the end of the book. The student's further needs may be supplied by that "*vade mecum*" of every Hebraist, the Grammar of Gesenius-Kautzsch, to which the present writers owe a deep debt; or by Davidson's Hebrew Syntax, and Driver's or Kennett's "*Hebrew Tenses*," to which they are further indebted.

In conclusion, they wish to express their gratitude to Professor Kennett for allowing them to use his lecture-notes on the Hebrew vowel-system (which are given in an Appendix); to Mr. H. Loewe, of Queens' and St. Catharine's Colleges, they are also grateful for some useful suggestions.

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# HEBREW GRAMMAR.

[NOTE—Sections in this Grammar which are marked with an asterisk are not meant for the beginner. they should be left till he is revising his Grammar.]

## CHAPTER I.

### OUTLINE OF THE HISTORY OF HEBREW AND ITS POSITION AMONG SEMITIC LANGUAGES.

§ 1. Hebrew<sup>1</sup> is a branch of an important family of languages called Semitic,<sup>2</sup> which was spoken over a tract of country, extending approximately from the Tigris valley to the Mediterranean, and from the mountains of Armenia to the coasts of Arabia. There are four<sup>3</sup> main divisions of the Semitic group of languages.

- (i.) The southern group, chiefly represented by Arabic.
- (ii.) The middle group, including Hebrew and the kindred dialects of Palestine, and Phœnician.
- (iii.) The northern group, including Syriac and Palestinian Aramaic: also Samaritan.

<sup>1</sup> The word "Hebrew" represents an Hebrew adjective meaning "belonging to those on the other side" *i.e.* (probably) "those who came from beyond the river Euphrates." The term was seldom used by the Hebrews when speaking of themselves, except to foreigners. The language is called in the Old Testament the Jews' language, 2 Kings xviii. 26; Isa. xlv. 11, 13, or the language of Canaan, Isa. xli. 18.

<sup>2</sup> "Semitic" is derived from Shem, one of the three sons of Noah, among whom, according to Gen. x., all the families of the world were divided. The original home of the Semites was probably Arabia. (Cp. Geden, *Introduction to Hebrew Bible*, p. 11).

<sup>3</sup> Cp. Ges. K. p. 2.



- (iv.) The eastern group, including Babylonian and Assyrian.

It is not to be supposed that all these languages are very closely allied to each other, but they all, or nearly all, contain certain common characteristics, some of which are as follows:—

- (i.) A preference for stems consisting of three consonants only.
- (ii.) A tendency to have only two tenses in verbs, and two genders in nouns.
- (iii.) A similarity of roots for certain common ideas.
- (iv.) The custom of writing and reading from right to left instead of *vice versa*. The so-called cuneiform script of Babylonian and Assyrian does not follow this direction.
- (v.) Only the consonants are written in the early text, the vowels being added later. (This, of course, does not apply to the cuneiform script).

§ 2. Until comparatively recent times it was imagined that Hebrew was the oldest language in the world. Modern investigation, especially with regard to the comparative study of languages, has proved this not to be the case. Hebrew comes, in point of date, about the middle of the Semitic group of languages, certainly long after Babylonian<sup>1</sup> and Assyrian.

§ 3. The literature of Hebrew proper is almost confined to the Old Testament: outside this we have only (*a*) a few inscriptions, notably the Siloam inscription mentioned below; (*b*) certain coins, principally Maccabean; (*c*) fragments of the Book of Ecclesiasticus, together with various other fragments recently discovered in Egypt and now in the Cambridge University Library. These last are of great importance, but the task of sifting them is not yet accomplished. Within the Old Testament there are the following passages<sup>2</sup> written in Aramaic: (i.) two words in Gen. xxxi.

<sup>1</sup> Babylonian tablets have been found which are said to date back as early as 4000 B.C. (Hilprecht, *Babylonian Expedition of the University of Pennsylvania*, i. pp. 11 ff.).

<sup>2</sup> Cf. Ges. K. p. 2.

47; (ii.) Jer. x. 11; (iii.) Dan. ii. 4-vii. 28; (iv.) Ezra iv. 8-vi. 18; vii. 12-26. So the period of Hebrew literature extends from perhaps the ninth<sup>1</sup> to the second century B.C. Putting aside for the time the various documents which make up the Hexateuch,<sup>2</sup> the eighth to the sixth century may be taken as representing the most flourishing era. During and after the Exile, Hebrew became tinged with Aramaic influences, and before long it is probable that it ceased to be the language of the people. It was, indeed, understood considerably later, and the fact that the Book of Daniel, which dates in all probability from 167 B.C., was written for the most part in Hebrew, serves to show that the literary language was not<sup>3</sup> "dead" as late as that date.

§ 4. There is a marked distinction between Hebrew prose and poetry both in style and in language: the poetical portions show not only a much larger range of words, but also a tendency to introduce artificial archaisms, as well as constructions only found in late Hebrew. It is probable that the earliest literature was poetical in form, and that this supplied a model for the later poetry.

§ 5. With regard to the alphabet, there is considerable doubt as to its origin, but it seems allied more closely with the Egyptian picture-writing<sup>4</sup> than with the ideograms<sup>5</sup> of Babylonia and Assyria. The earliest extant example of Hebrew writing is afforded by the Siloam inscription, discovered 1880 A.D. in a rock-cut tunnel connecting with the

<sup>1</sup> It is, however, probable that the Hexateuch contains *verses* which are considerably older than the ninth century. Such would be short poetical fragments, as for instance Gen. iv. 23, 24; Num. xxi. 17, 18.

<sup>2</sup> The document known as J is generally supposed to date from the end of the ninth century B.C., while E is about half-a-century later.

<sup>3</sup> When Hebrew was no longer understood by the mass of people, it became necessary to translate and explain it in the current Aramaic. Hence arose the various targums or translations, which are often very free renderings, or even paraphrases.

<sup>4</sup> The earliest Egyptian writing was in the form of rude figures.

<sup>5</sup> An ideogram is a conventional combination of lines representing a fixed sound or sounds. In the history of writing it marks a later stage than picture writing, though there is reason to think that it is developed from it.

Virgin's Well at Jerusalem. There is good reason to suppose that the tunnel was cut in the reign of Hezekiah, and therefore the date of the inscription would be about the end of the eighth century B.C. But Aramaic inscriptions of a somewhat earlier date have been found at Zendschirli in N. Syria, and the famous Moabite inscription of Mesha dates from about 850 B.C.

§ 6. The earlier letters were rounded, whereas those which are now used are square. The period of transition cannot be determined exactly, but the Jewish tradition that the square letters were brought back by Ezra from Babylon probably gives too early a date. However, transition-forms are found in inscriptions as early as the fourth century, while an inscription in the square character has been found dating from 176 B.C. It is obvious that the square characters were in general use in the time of our Lord, for He speaks of the *lōṭa*, or yodh, as the smallest letter (Matt. v. 18), which is not the case in the older writing.

§ 7. Ancient Hebrew manuscripts of the Old Testament are rare. There are four fragments of papyri brought from Egypt which are said to be not later than the second century A.D.,<sup>1</sup> but they seem to belong to a lectionary rather than a complete text. Beyond these there is no manuscript of the Old Testament that can certainly be dated earlier than the tenth century.

§ 8. In early Hebrew the vowels were not represented. In course of time an attempt was made to denote the long vowels by consonants; but it was the work of the Massoretes,<sup>2</sup> a body of scholars who lived in the fifth and sixth centuries A.D., to elaborate a vowel system, and to add vowels and accents<sup>3</sup> to the consonantal text. They performed their task with extraordinary faithfulness, so that they hardly ever<sup>4</sup> altered

<sup>1</sup> Cf. Geden, p. 57.

<sup>2</sup> The name is derived from Massorah, by which is meant a collection of various notes on the Hebrew text.

<sup>3</sup> These are written above and below the line and not on the same level with the consonants.

<sup>4</sup> Eleven cases are noted by Jewish scholars in which the Massoretes are said to have made deliberate emendations.

the traditional text: whenever it seemed to them wrong or offensive they put the correction they intended in a note at the bottom of the page. It is to their pains and their keen scholarly tact that we owe the fact that we can read with accuracy the Hebrew Bible.

## CHAPTER II.

### CONSONANTS.

§ 1. In ancient Hebrew, as has been said above, the consonants alone were written, and there was no proper system of vowel notation.\* Like the Egyptian hieroglyphic characters, they were formed on the "acrophonic" principle, *i.e.* each letter was a picture which indicated the initial sound of the object depicted (*e.g.* ב, beyth, a house, indicated the letter b).

This is clearer in the Phoenician method of writing than in the Hebrew: but it may be seen in such letters as פ = fence, כ = bent hand, ט = tooth (see, further, in the table given below).

§ 2. The pronunciation of Hebrew which we adopt in this country is that employed by the modern Spanish and Portuguese Jews (called for convenience S<sup>e</sup>phardim), in distinction from those of Poland and Russia (called 'Ashk<sup>e</sup>n-āzīm). This pronunciation was introduced by Reuchlin in the sixteenth century, and follows in the main that of Arabic.

In the following table, the sounds given to the letters are only approximately correct, being the equivalents usually chosen in transliterating Hebrew into English.

The beginner should notice that the vowel sounds have the value given them in Italian:

ā	like the English āh (the vowel of "calf").
ē	» » » ay ( » » » "drake").
ī	» » » ee ( » » » "sheep").
ū	» » » oo ( » » » "goose").

## § 3. ALPHABET.

Form.		Name.	Sound and Sign.	Meaning.	Numerical Value
Ordinarily.	At end of Words.				
1 א		ʾĀlēph	The Greek smooth breathing	Ox	1
2 ב		Bēth	<i>b</i> or <i>bh</i> <sup>1</sup>	House	2
3 ג		Gīmēl	<i>g</i> or <i>gh</i>	Camel	3
4 ד		Dālēth	<i>d</i> or <i>dh</i> = the 'th' in 'the'	Door	4
5 ה		Hē	<i>h</i>	? Air-hole	5
6 ו		Waw (to rhyme with "bough")	<i>w</i> (consonantal <i>u</i> , Latin <i>v</i> )	Hook, nail	6
7 ז		Zāyīn	<i>z</i>	Weapon	7
8 ח		Hēth	<i>h</i> (ch as in Scotch "loch")	Fence	8
9 ט		Ṭēth	<i>t</i> (lingual)	? Snake	9
10 י		Yōdh	<i>y</i> (consonantal <i>i</i> )	Hand	10
11 כ	ך	Kāph	<i>k</i> or <i>kh</i>	Bent hand	20
12 ל	ל	Lāmēdh	<i>l</i>	Goad	30
13 מ	ם	Mēm	<i>m</i>	Water	40
14 נ	ן	Nūn	<i>n</i>	Fish	50
15 ס	ס	Sāmēkh	<i>s</i>	(?) Prop	60
16 ע		ʾĀyīn	The Greek rough breathing (but see below)	Eye	70
17 פ	ף	Pē	<i>p</i> or <i>ph</i> (Greek <i>φ</i> )	Mouth	80
18 צ	ץ	Çādḥē	<i>ç</i> (hissing <i>s</i> )	? Fish hook	90
19 ק	ק	Qōph	<i>q</i> (palatal <i>k</i> )	? Back of skull, or eye of needle	100
20 ר		Rēsh	<i>r</i> (palatal)	Head	200
21 ש, שׂ, שׁ		Sin, Shīn	<i>s</i> , <i>sh</i>	Tooth	300
22 ת		Taw (pronounced like waw)	<i>t</i> or <i>th</i> (Greek <i>θ</i> )	Sign	400

<sup>1</sup> Pronounced "v" by convention.

§ 4. It will be noticed that Hebrew, with its twenty-two consonants, has rather a fuller alphabet than English. It lacks sounds for *v* and *x*; but it has several extra sounds (פ, צ, ק, etc.), a variety of sibilants or dentals (see below, § 6), and two forms of *t* (ט and ת).

The following consonants are easily confused with one another:<sup>1</sup>

כ (2)<sup>2</sup> with כּ (11).

ג (3) with גּ (14).

ד (4) with דּ (20).

ה (5) with הּ (8) and תּ (22).

ו (6) with וּ (7).

ז (9) with זּ and ס (13), and the latter with סּ (15).

צ (16) with צּ (18).

§ 5. Final letters.

Five consonants take a special form when they are "final" (i.e. stand last in a word), i.e. Nos. 11, 13, 14, 17, and 18. כּ, ךּ, ם, and ן, are distinguished from the more ordinary forms by being prolonged below the line, instead of being turned at an angle. Final ס (13) is closed, whereas the ordinary ז is left open and is rounder.

§ 6. Classification.<sup>3</sup>

The consonants may be classed according to their pronunciations:

(a) Labials (pronounced on the lips) ב, פ, מ, ׀.

(b) {Dentals } (pronounced on the teeth) ו, ס, צ, ש, ך.  
      {Sibilants }

(c) Linguals (pronounced on the tongue) ד, ט, ל, נ, ת.

(d) Palatals (pronounced on the palate) ג, י, כּ, ק, ר.

(e) Gutturals (pronounced on the throat) א, ה, ח, ע.

<sup>1</sup> In Matt. v. 18 our Lord says that no "jot" (יֵוָה, yodh, the smallest Hebrew letter) or "tittle" (κερέα) of the Jewish law shall pass away. The κερέα is the small "horn" which distinguishes (e.g.) כ from ב.

<sup>2</sup> The numbers are given to help the beginner in referring to the previous table.

<sup>3</sup> The beginner need not commit this section to memory.

## § 7. Further remarks on pronunciation.

- (b) *Dentals*.—Samekh (15) ש, and Sin (21) שׁ, are sometimes interchanged in the Old Testament. It is uncertain what was the distinction between them. ש is transliterated by *ś*.
- (c) *Linguals*.—Teth (9) ט, is distinct from Taw (22) ת. It is pronounced by pressing the tongue on the roof of the mouth (to make the *t* hard).
- (d) *Palatals*.—Qoph (19) ק, is the true *q* (Greek *κόππα*), a sound which is not found in English (our *qu* only = *kw*). It is pronounced at the back of the palate.

Resh (20) ר, is a palatal in Hebrew, not a lingual as in English. This explains its many affinities with the gutturals, *e.g.* like them it cannot be doubled.

- (e) *Gutturals*.—'Aleph (1) א, at the beginning of a syllable is like the smooth breathing in Greek, *i.e.* it marks the suspension of breath which precedes an initial vowel. If we say in English "sea-eagle," we close our throats before the second word, and thus make the sound of א before "eagle." After a vowel, at the end of a syllable, it is usually "quiescent," *i.e.* it is not pronounced.

He (5) ה, when final, is usually quiescent. \*In this position, when it is to be pronounced, it is written with a dot (called Măppîq), הֿ.

Heth (8) ח, is an *h* pronounced in the throat. It is a stronger sound than ה.

'Ayin (16) ע, has probably a stronger and a weaker pronunciation.<sup>1</sup> It is something like the sound

<sup>1</sup> In Arabic it has two different forms. It may be noted that in the Septuagint it is sometimes transliterated by γ, *e.g.* Γέμουσα, sometimes by the rough breathing (which we use to represent it).



made in the throat by those who cannot pronounce the English letter *r*. At the end of a syllable, it may be represented by a catch in the breath.

*N.B.*—Further remarks on the pronunciation of the six letters, ב (2), ג (3), ד (4), כ (11), פ (17), and ת (22), which are sometimes aspirated, will be found in Chapter V.

The beginner should practise the sounds ה, ע, and ק. He should particularly avoid the common blunder of pronouncing ע like *y*.

### EXERCISE.

1. Identify the following names of consonants:

בית—למד—עין—ריש—אלף—יוד<sup>1</sup>—שין—סמך—צדי—  
מים—זין—חת—תו—טת—וה—הא—פא—גמל<sup>1</sup>—נון—כף—  
דלת<sup>1</sup>—קוף

2. Read the following names, sounding the vowels which you think correct.

אדם—אברהם—שרה—שכם—בשן—רות—אבנר—דן—  
רמזה—גלעד—חננה

3. Write the following names in Hebrew, omitting the vowels:

Dawid—Mosheh—Gad—Tartan—Kaleb—Ribqah  
—Raḥel—Par'oh—Yiḥṣaq—'Eprayim—Yoṣep  
—Tebet—Ziza'—

<sup>1</sup>ו=ō; ך=ū; י=ī.

## CHAPTER III.

### FULL VOWELS.

§ 1. Ancient Hebrew, as was pointed out above, had no system of vowel notation. This defect was attended by many inconveniences; *e.g.* it was impossible to distinguish “šūš,” a horse, from “šūs-ī,” my horse, and “šūs-ō,” his horse, or ‘Adam from ‘Edom, except by the context. Hence, as written records became commoner, it was customary to denote some of the long vowels by writing the most closely allied consonantal sounds: ם (y) was employed to denote ī, ן (w) to denote ō and ū. Later on, a scheme of signs to denote other vowel sounds was evolved; it was systematised by the school of the Massoretes (interpreters), and is known as the Massoretic system.

With the exception of the three long vowels mentioned above, the vowels are denoted by signs placed under the consonants which they follow.

§ 2. The vowel sounds, in Semitic languages, fall into three primary classes, a, i, and u. The Massoretic system may be shown thus:

	Short.	Long.
1st Class, a	Pāthāh (ā as in ‘man’) sign <span style="font-family: serif;">ⱪ</span>	Qāmēç (ā as in ‘calf’) sign <span style="font-family: serif;">ⱪ</span>
2nd Class, i	Š’ghōl <sup>1</sup> (ē as in ‘hen’) sign <span style="font-family: serif;">ⱪ</span>	Çērē (ē as in ‘drake’) sign <span style="font-family: serif;">ⱪ</span>
	Hīrēç (ī as in ‘pin’) sign <span style="font-family: serif;">ⱪ</span>	Long Hīrēç (ī as in ‘sheep’) sign <span style="font-family: serif;">ⱪ</span>
3rd Class, u	Qāmēç Hātūph <sup>2</sup> (ō as in ‘dog’) sign <span style="font-family: serif;">ⱪ</span>	Hōlēṃ (ō as in ‘colt’) sign ם or <span style="font-family: serif;">ⱪ</span>
	Qībbūç (ū as in ‘bull’) sign <span style="font-family: serif;">ⱪ</span>	Shūrēç (ū as in ‘goose’) sign ם

Thus ⱪ = qā : ⱪ = qē : ⱪ = qō : ⱪ = qī.

<sup>1</sup> Pronounce gh as g.

<sup>2</sup> Hātuph = “swift” or “hurried.”

§ 3. *Remarks.*

- (a) The Massoretes adopted the same sign  $\text{ֿ}$  for  $\bar{a}$  and  $\ddot{o}$ .<sup>1</sup> The beginner cannot distinguish them until he learns the laws of accents: but he should remember that  $\bar{a}$  is much commoner than  $\ddot{o}$ .
- (b) Holem may be written fully as  $\text{ֹ}$ , or 'defectively' as  $\text{ֿ}$ ; the two are not absolutely interchangeable.<sup>2</sup> The defective method of writing is preferred when the word contains another vocal  $\text{ו}$  or  $\text{י}$ . When Holem occurs after  $\text{ש}$  or before  $\text{ש}$ , the one dot serves the double purpose of pointing the consonant and denoting the vowel; e.g.  $\text{רש}$  = sor,  $\text{רש}$  = rosh. Similarly,  $\text{וֹ}$  may stand for  $\text{wō}$  or  $\text{ōw}$ . So  $\text{עֹוֹן}$  = 'ā-wōn:  $\text{לֹוֹה}$  = lō-wēh.
- (c) Šēghol and Hīreq, when lengthened, both usually become  $\text{ֹֿ}$ ; and Qameç Hatauph and Qibbuç become  $\text{ֹֿֿ}$  or  $\text{ֹֿ}$ .
- <sup>3</sup>(d) Short hīreq and qibbuç are frequently written instead of  $\text{ֿֿ}$  and  $\text{ֹֿ}$ ; e.g.  $\text{דָּוִד}$  =  $\text{דָּוִיד}$ , David. This is most common when another  $\text{ֿֿ}$  or  $\text{ֹֿ}$  occurs in the next syllable; e.g.  $\text{יְקָמוּ}$  for  $\text{יְקָמוּ}$ .
- (e) Šēghol belongs properly to the second vowel class; but it very frequently stands for a modified form of  $\check{a}$ ; cp.  $\text{יְדָבֵר}$ , from  $\text{יָד}$ . Similarly Hīreq often stands for a thinned-down  $\check{a}$ ; e.g.  $\text{קָמַל}$ .
- (f)  $\text{י}$  coalesces with the other three vowel sounds of the second class to form a single vowel sound;

<sup>1</sup> The modern Polish and German Jews pronounce the two sounds in much the same way. How easily  $\bar{a}$  passes into  $\ddot{o}$  may be tested by any one who tries to sing  $\bar{a}h$  up the scale.

<sup>2</sup> It is usually written fully (1) when it represents the contraction of  $\check{a}w$ ; (2) when it represents an original Qameç in the *tone* syllable, e.g. fem. pl. in  $\text{וְהָיָה}$ —(written defectively in the toneless).

<sup>3</sup> The beginner is reminded that all paragraphs in this grammar that are starred should be omitted by him. They are meant for those revising the grammar, not for those learning it for the first time.

*z e.* וְ, וְ, and וְ. But when it follows any vowel of the first or third class, it retains its consonantal character; *e.g.* Dagesh Lene is inserted after וְ, וְ, וְ, וְ.

## EXERCISE.

1. Read the following extract from Genesis i. 1-4.

(1) בְּרֵאשִׁית בָּרָא יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: <sup>1</sup> וְהָאָרֶץ  
 הִיְתָה תֹהוּ וָחָשׁךְ עַל פְּנֵי תְהוֹם: וַיֹּאמֶר יְהוָה יְהִי  
 אֹר וַיְהִי אֹר: רָאָה יְהוָה אֶת הָאֹר כִּי טוֹב וַיְבַדֵּל בֵּין  
 הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא יְהוָה לָאֹר יוֹם וּלַחֹשֶׁךְ קִרְא  
 לַיְלָה וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד:

2. Write in Hebrew:

‘Ōbādyāhū—Mōshēh—’Ēprāyīm—Yārōb’ām—Gō-  
 shēn—’Ēdēn—’Īzēbēl—Hānūn—Qīr—Çādōq—  
 Hūldāh—Lōt—Ykōnyāh—Sūkkōt—’Ēlḥānān.

<sup>1</sup> . is the Hebrew full stop

## CHAPTER IV.

### SH<sup>W</sup>A (SEMI-VOWELS).

#### A. Moving or Vocal Sh<sup>e</sup>wa.

Every syllable in Hebrew begins with a consonant,<sup>1</sup> sometimes with two conjoined, but never with more than two. Where there are two, the first, in old Hebrew, carried a short vowel sound, which has been weakened in the later language;<sup>2</sup> e.g. dābārīm (words) has become dbārīm: but between the d and the b in this example, the Hebrew sounded a *semi-vowel*; so that we should more accurately transliterate the word as 'd<sup>e</sup>barim.' We may compare the first vowels in the English words "amend, believe," which do not receive the value of full vowels (a<sup>m</sup>end, b<sup>e</sup>lieve).<sup>3</sup>

The Hebrews called this semi-vowel sound Sh<sup>e</sup>wā,<sup>4</sup> and denoted it by the sign ׃; e.g. דְּבָרִים.

This is called the "vocal"<sup>5</sup> (or "moving") Sh<sup>e</sup>wa to distinguish it from another use of the same sign, which is explained below in (B).

#### RULES FOR VOCAL SH<sup>W</sup>A.

##### § I. Vocal Sh<sup>e</sup>wa must be put under the first of two

<sup>1</sup> The single exception is ׀ = "and."

<sup>2</sup> Cp. the disappearance of the final e of the verb "remember," in the noun "remembrance."

<sup>3</sup> If we say "dābā-rīm," laying the chief stress on the last syllable, we can only give the ׃ the value of a in "amend," i.e. a half-vowel sound. In "amend," however, the first sound is distinctly a half 'a,' because the vowel stands at the beginning of the word and no consonant precedes. But in 'd<sup>e</sup>barim,' no one can say whether the half-sound is more of an 'e' or an 'a'; so we transliterate these half-sounds by ׃ for the sake of convenience.

<sup>4</sup> Sh<sup>e</sup>wa is the Hebrew שְׁוָא, nothingness, pointed שְׁוָאִי in order to illustrate the form of the sign.

<sup>5</sup> "Vocal," i.e. pronounced as a half vowel.

consonants standing together at the beginning of a syllable without a full vowel between; e.g. **דָּרִים**.

It has two degrees, the simple and the compound, the latter being slightly nearer to a full vowel sound (e.g. the *ä* in "mend"). Simple Sh<sup>w</sup>a is used with all consonants except the gutturals (**א—ה—ח—ע**). The semi-vowel sound of simple Sh<sup>w</sup>a is insufficient to secure the distinct pronunciation of the gutturals. In compound or Hātēph<sup>1</sup> Sh<sup>w</sup>a, the vowel sound is full enough for the ear to distinguish to which class of vowels the sound belongs: hence they may take three forms, corresponding to the three primary classes of vowels.

- (a) Hāteph Pathah **ַ**; as in **אֲשֶׁר** ('sher) = "who" or "which."
- (b) Hāteph S<sup>g</sup>hol **ֿ**; as in **אֱלֹהִים** ('elohim) = "God."
- (c) Hāteph Qameç **ֻ**; as in **עֲנִי** ('eni) = "poverty, affliction."

NOTE.—Besides the gutturals, other consonants sometimes take compound Sh<sup>w</sup>a, where the need is felt of securing a more distinct pronunciation to the consonant. This is most frequent with **ר**, especially in **ע"ר** verbs; e.g. **יִרְכֶּנִי**. It is also found with sibilants and **ק**; e.g. **יִקְרֶנִי** (construct of **יִקְרֶה**).

§ 2. A Hāteph vowel can neither precede nor follow a simple vocal Sh<sup>w</sup>a. This is only common sense, and will be clear if we take examples:

- (a) A Hāteph before a simple Sh<sup>w</sup>a necessarily becomes a full vowel; e.g. **יַעֲמֹדִי** (yā'a-modu) is pronounceable; but if we drop the **ַ**, **יַעֲמֹדִי** is unpronounceable unless we write a full **ַ** under the **ע** (**יַעֲמֹדִי**, 'ya'a-mdu').
- (b) A simple, before a Hāteph, Sh<sup>w</sup>a becomes a full vowel, its nature depending on the nature of the Hāteph; e.g. for **יִקְרֶנִי**, which is unpronounceable, we must write **יִקְרֶנִי**.

<sup>1</sup> i.e. "swift" or "hurred." Cp. Qameç *Hā'aph*.

This rule is often expressed by saying that a Hāṭeph vowel points itself and the preceding letter.

§ 3. Since it is impossible in Hebrew for a syllable to begin with more than two consonants, it follows that two vocal Sh<sup>wa</sup>s cannot stand together in a word. In such a case, the first Sh<sup>wa</sup> reverts to the original vowel of which it is a weakened form. This will be clear from the following example. Certain particles in Hebrew are prefixed to the words to which they belong; e.g. ב = "in." This is usually pointed with vocal Sh<sup>wa</sup>, בּ; but when it is prefixed to a word which already has a simple Sh<sup>wa</sup> under its first consonant, e.g. בְּרַב, "the word (of) . . .", then the ב carries its original vowel; בְּרַב would be unpronounceable, and we naturally have בְּרַב.

The beginner should notice that in such a case the vowel to which the first Sh<sup>wa</sup> reverts is usually —.

N.B.—In this Grammar a consonant with vocal Sh<sup>wa</sup> is not reckoned as a separate syllable; e.g. בְּרַב (d<sup>var</sup>) is counted as a monosyllable, not a disyllable.

### B. Quiescent or Silent Sh<sup>wa</sup> (syllable divider).

§.1. The Hebrews also used Sh<sup>wa</sup> for an entirely different purpose, to mark the division between two syllables in a word; e.g. in מִשְׁפָּט (mish-pat). This is called "quiescent" Sh<sup>wa</sup> because it has no pronunciation. It marks the end of a "closed"<sup>1</sup> syllable (i.e. a syllable ending in a consonant) in the middle of a word. Thus it has no connexion with vocal Sh<sup>wa</sup>, and it is unfortunate that the same sign stands for both.

Now, as two vocal Sh<sup>wa</sup>s can never occur together in a word, it follows that if we find two Sh<sup>wa</sup>s together in the same word, the first is quiescent and the second vocal; e.g. יִקְטֹלוּ = 'yiq-t<sup>lu</sup>.'

∴ A Sh<sup>wa</sup> coming at the end of a syllable or immediately before another Sh<sup>wa</sup> is always quiescent.

<sup>1</sup> A syllable ending in a vowel is said to be open.

§ 2. Quiescent Sh<sup>wa</sup> does not appear in the last letter of a word, except

(a) in final ך, which always contains Sh<sup>wa</sup> in its "bosom," unless it contains a full vowel; e.g.

מֶלֶךְ, 'a king'; מֶלֶכְךָ, 'thy king.'

(b) when a word ends in two consonants *both of which are sounded*, they are both pointed with Sh<sup>wa</sup>;

e.g. קָטַלְתָּ, qāta't. In such cases the first Sh<sup>wa</sup> is really quiescent, the second vocal; i.e. the last consonant has a semi-vowel sound; e.g. קָטַלְתָּ

= qā-tal-t; <sup>1</sup> נֶרְדַּךְ = ner-d.<sup>2</sup>

N.B.—Two consonants can only stand together thus at the end of a word, when the second is a mute; i.e. ב, ג, ד, ז, ט, י, or ק.

### EXERCISES.

N.B.—Simple vocal Sh<sup>wa</sup> is not marked in exercise B.

A. Write out the extract from Gen. i. 1-4 given in the last chapter, inserting Sh<sup>wa</sup>.

B. Write in Hebrew the following names and words:

Shkēm — Rībqāh — Yā'qōb — Māh'ānyim — 'lōhim  
— Mīṣrāyim — 'dōm — Bīnyāmīn — yīqtlēk —  
hō'mād — shāmārt — yīqtōlkā.

C. Correct the following forms:

הַגִּמְדִּים — הַגִּמְדִּים — קָטַלְתָּ — יִקְבְּרְךָ — יִגְמְדְתָּ

\* <sup>1</sup> This is clearer, if we remember that in old Hebrew it was קָטַלְתָּ (י); cp. אָת (= (י)אָת) and קָטַלְתָּ (= (י)קָטַלְתָּ), where the Dagesh forte witnesses to the semi-vowel sound attached to the last letter (at-t, natīat-t).

\* <sup>2</sup> This also explains the Dagesh lene in the last letter, נֶרְדַּךְ — קָטַלְתָּ.

<sup>3</sup> — = ū.



## CHAPTER V.

### DAGESH.

§ 1. 'Dāgēsh' probably means, by derivation, that which sharpens or hardens a letter. It is a point standing in the middle of a consonant (e.g. ד), being identical in form with the dot called Mappiq, found in a final נ [see above, Chap. II. § 7. (e)].

It indicates two different degrees of hardness in the consonant:

- (1) 'Dagesh lēnē' (*i.e.* Latin for "the light Dagesh") marks a lesser degree of hardening: thus ד = dh; ד = d.
- (2) 'Dagesh fōrtē' (*i.e.* the strong Dagesh) marks a greater degree of hardening. Its practical effect is to double the letter in which it stands; though, strictly speaking, it only *strengthens* the pronunciation; e.g. דָּ is pronounced qit-tēl.

### § 2. Rules for Dagesh lene.

- (a) There are only six consonants which vary from their original hard sound to a softer or aspirated sound. These are ב, ג, ד, כ, פ, and ת. They are called the "B'ghadkh'phath" letters, this name being formed as a 'memoria technica.' The softer pronunciation in each case (*i.e.* without Dagesh) was that of a true aspirate (cp. the Greek θ, φ, χ); e.g. ת = t'. But as we are almost incapable of making these sounds, we give כ (bh) the value of the English v; ד (dh), that of 'th' in the word 'the'; פ (ph), that of

f; and ת (th), that of 'th' in 'thing': while we neglect the aspirate in ג (gh) and כ (kh) altogether.

- (b) *Dagesh lene never occurs immediately after a vowel, quiescent letter,<sup>1</sup> or vocal Shewa.* These require the softer or aspirated sound of the six letters.

It is always found in the six letters,

- (1) At the beginning of a word (e.g. דָּבָר), unless the last word has ended in a vowel or quiescent letter and there is no pause between the two words. If there is, after the first, any break equivalent to an English stop, the second is given its initial Dagesh.
- (2) At the beginning of a syllable, if the previous syllable is closed.<sup>2</sup>

So מִדְּבָר (midh-bar); but דְּבָר (da-var).

*It is important to remember that Dagesh lene never follows vocal Shewa; e.g. דְּבָר, not דִּבָּר.*

\* *Exceptions:*

- (a) When a word ends in two sounded consonants without a full vowel, then the second, if a B<sup>e</sup>-ghadhk<sup>e</sup>phath letter, carries Dagesh. The reason is that the latter is really the beginning of a new syllable which is cut short; see Chap. IV. B. § 2.
- (b). Therefore this is not really an exception to the rule, for the previous Shewa is quiescent.
- (b) שְׁתֵּים ("two," with fem. nouns) is the one real exception.<sup>3</sup>

### § 3. Rules for Dagesh forte.

- (a) As the practical effect of Dagesh forte is to

<sup>1</sup> See notes on נ and ה in Chap. II. § 7 (e). The Yodh in יָ, יֵ, יִ is quiescent, Chap. III. § 3 (f); also the Waw in וּ and וֹ.

<sup>2</sup> That is to say, if it ends in a sounded consonant (which in this case takes a quiescent Shewa).

<sup>3</sup> The origin of the Dagesh in this word is uncertain. Perhaps שְׁתֵּים = שְׁתֵּים (cp. שְׁנֵים), in which case the Dagesh is forte. Or possibly it = שְׁתֵּים, with a "prosthetic" 'aleph, in which case the Dagesh is lene. (Prosthetic 'aleph is an 'aleph not strictly belonging to the root, but prefixed to facilitate pronunciation: cp. *especial* with *special*.)

double the consonant, it follows that *it must immediately follow a full vowel*. Thus it is easily distinguished from Dagesh lene (even in the B<sup>g</sup>hadhk<sup>e</sup>phath letters), for the latter never follows a vowel immediately.

The letter containing D. forte must have a vowel or vocal Sh<sup>e</sup>wa of its own: a word never ends in a letter containing Dagesh forte.<sup>1</sup>

- (b) Dagesh forte may occur in all consonants except the gutturals and Resh, their sound being such as does not admit of doubling.

When a grammatical form demands a Dagesh forte in one of these five letters, the vowel which precedes them is usually lengthened to compensate for the loss of Dagesh forte.

A simple example is a certain voice of the verb, which demands a D. forte in the second root letter:<sup>2</sup> the root קטל gives קטל and יקטל in this voice: but ברך gives בִּרְךָ and יְבַרְךָ (— and — in the penultimate by compensation).

#### Remarks.

1. When the same consonant would be written twice without an intervening vowel or vocal Sh<sup>e</sup>wa, it is only written once, with D. forte; e.g. נתן gives נִתְּנוּ, not נִתְּנוּ. But מִלְכָּם (mal-k<sup>e</sup>khem) cannot be written with one Kaph, because the Sh<sup>e</sup>wa under the first Kaph is vocal.

2. When D. forte occurs in one of the B<sup>g</sup>hadhk<sup>e</sup>phath letters, the double sound is necessarily hard, not aspirated; e.g. כִּבֵּד = Kib-bedh.

\* 3. D. forte is often omitted in certain consonants which carry vocal Sh<sup>e</sup>wa. This occurs most frequently with י, the liquids ל, מ, נ, and with ק; e.g. וַיְהִי is regularly written for וַיְהִי ("and it came to pass"). Also in sibilants, when followed by a guttural; cp. וְשָׂא; plur. וְשָׂאוּ.

\* <sup>1</sup> Except such words as אֶתְּ, אֶנְתִּי, נִתְּ, נִתְּנִי = נתתי.

<sup>2</sup> Almost all verbal roots in Hebrew have three root-letters (consonants).

The syllable preceding the consonant in question is *half-open*; *i.e.* in the example given, the pronunciation is neither "wa-yhi," nor "way-hi," but is something between the two.

\* 4. "Disjunctive" D. forte is a name given to the Dagesh, when it is inserted in a consonant carrying a vocal Sh<sup>w</sup>a for no other reason than to make the pronunciation of the latter more audible, *e.g.* גִּבְרִי in Lev. xxv. 5 (for גִּבְרִי).

We may compare with this the Dagesh לָמָּה ('why?') and כַּמָּה ('how much?') to give greater strength to the first vowel.

\* 5. "Conjunctive" D. forte is of commoner occurrence; *i.e.* certain cases where two words are run together in pronunciation, and a D. forte inserted in the first letter of the second word. זה ('this,' masc.) and כַּה (= how) are often joined to the following word by a hyphen (Māqqēph): thus we have כַּה־נֹרָא ('how fearful'), Gen. xxviii. 17; and יְהוֹשֻׁעַ ('this is his name'), Jer. xxiii. 6. This conjunctive D. forte is usually found after a word ending in quiescent ה.

### EXERCISE.

1. Correct the following words:

— שִׁירָת — יִבְרִי — קָרַב — אֲדָנִים — יִסֵּב — דָּוִיד  
אֶת־בֶּל־הָרֹאשׁ

2. Write in Hebrew:<sup>1</sup>

Mqāt-tēl; māl-kē-nū; dbār; bāsh-shā-mā-yīm; sāp-prū; mīb-bnēy hā-ām; bçidqātām; hāç-gíp-pōr; zēh bēn Yā-qōb, bēn Yīç-hāq; māl-kkēm; yish-tā-h<sup>w</sup>ēh.

3. Insert Dagesh lene, where necessary, in the extract from Gen. i. 1-4, given in Chap. III.

<sup>1</sup> In this exercise, simple vocal Sh<sup>w</sup>a is not represented in the English; and the Begladhk<sup>e</sup>phath letters are written in their hard unspirated form. After this, in transliterating Hebrew words, ב will be given as v, ד as dh, etc.

## CHAPTER VI.

### GUTTURALS AND WEAK LETTERS.

*The beginner will find it useful to read through this chapter, but he need not study it carefully at this stage.*

#### A. The Gutturals.

§ 1. The gutturals are א, ה, ח, ע, and (for some purposes) ר.

Of these, א and ה are usually gutturals only at the beginning of a syllable.

א is rarely consonantal at the end of a syllable (see Chap. II. § 7. (e)), but a form like אַסֵּר is possible.

ה is a guttural at the end of a syllable within a word; but not at the end of a word, unless it bears Mappiq (see Chap. II. § 7. (e)); e.g. הַתְּמִידִיָּהּ, 'he tarried.'

#### § 2. Peculiarities.

(a) They cannot take Dagesh forte: and in rejecting it, often cause the lengthening of the previous vowel for compensation<sup>1</sup> (see Chap. V. § 3. (b)).

א and ר usually require this lengthening of a preceding short vowel, when they would otherwise take Dagesh forte.

ע often does so.

ח and ה are so strong in sound as to be *virtually reduplicated* in speech; consequently they do not usually require compensatory lengthening of the previous vowel.<sup>2</sup>

<sup>1</sup> — becomes —; — becomes —; — and — become —.

<sup>2</sup> But a vowel coming before any guttural and bearing a countertone (Metheg) must be lengthened. Cp. Impf. Niph. הִתְּמִידִיָּהּ.

- (b) They cannot take vocal Sh<sup>wa</sup>, but must have a *Hateph* vowel instead: usually this vowel is a *Hateph Pathah*.

e.g. we write *יִצְחָק*, not *יִצְחַק*.

- (c) They often prefer a *Hateph* vowel to a quiescent Sh<sup>wa</sup>.

Compare *יַעֲמִיד*, 'he will cause to stand,' with *יִשְׁמִיד*, 'he will destroy.'

It will be remembered that a *Hateph* vowel conditions the vowel that precedes; cp. Chap. IV. A. § 2 (b).

- (d) They have a preference for *ä* rather than *ẽ* or <sup>1</sup> *i* or *õ*.

Compare *מֶלַח*, 'salt,' with *מֶלֶךְ*, 'king.'

*א*, however, often admits *Ṣ<sup>ghol</sup>* where other gutturals would have *Pathah*.

- (e) Final *ה*, *ח*, and *ע* cannot stand directly after a long vowel other than *Qameç*. A *Pathah* slips in to help the pronunciation, which, though written under the guttural, is pronounced before it. This is called *Furtive Pathah*.

Compare *יִשְׁמָעֵל*, 'he will cause to hear,' with *יִשְׁמִיד*, 'he will destroy.'<sup>2</sup>

- (f) A *Hateph* vowel becomes a full vowel before a guttural.

Compare *הֲיֵלֵךְ*, 'shall he go?' with *הֲיֵלְכֶנָּה*, 'shall I go?'

**B. The weak or quiescent letters are א, ה, ו, י.** They are, however, only quiescent at the end of a syllable: at the beginning they are full consonants. Final *ה* (not

<sup>1</sup> Hireq under gutturals is rare. Not infrequently its place is taken by *Ṣ<sup>ghol</sup>*, especially in verbal forms.

<sup>2</sup> So *מָשִׁיחַ* is difficult to pronounce, while *מָשִׁיחָה* (*Messiah*), is quite easy. The same difficulty would not be felt after a long *a*; e.g. *בָּטָח*, 'butcher.' The *Furtive Pathah* disappears when a vowel comes after the guttural; e.g. *רוּחַ*, 'spirit,' but *רוּחוֹת*, 'spirits.'

<sup>3</sup> The interrogative particle has now a countertone and is written with *Metheg*; e.g. *הֲאֵלֶּךְ*.

ד) is always silent: within a word it is always sounded. Final ם is always silent: at the end of a syllable within a word it is occasionally, but rarely, a consonant.

\* ו and י are only silent after homogeneous vowels (*i.e.* of the o and i class respectively), in which case they coalesce to form the long vowels וּ, יּ, and וֹי, יֹי, and יֹ. After heterogeneous vowels they are consonantal; *e.g.* in לוֹי, 'line,' גּוֹי, 'nation,' the last letters are sounded.

The effect of these letters being silent is threefold:

- (1) They do not take silent Sh<sup>wa</sup>; *e.g.* יֹאמֵר, *not* יֹאמֵר.
- (2) A short vowel before them being consequently left in an <sup>1</sup> open syllable is usually lengthened. Thus קָטַל = 'he killed'; קָטַלְתָּ, 'thou didst kill.' But from מָצָא, 'he found,' the form parallel to קָטַלְתָּ is מָצַאְתָּ, *not* מָצִיאְתָּ.
- (3) When standing between a vowel and a strong consonant they have no pronunciation and are entirely neglected, *e.g.* רֹאשׁ, 'head'; יִשְׁמָעֵאל, 'Ishmael.'<sup>2</sup>

<sup>1</sup> *i.e.* a syllable ending in a vowel sound.

<sup>2</sup> This rule, in effect, only concerns ם.

## CHAPTER VII.

## THE DEFINITE ARTICLE AND THE INTERROGATIVE PARTICLE.

## A. The Definite Article.

§ 1. Hebrew has no indefinite article.<sup>1</sup>

The definite article is not an independent word, but is always prefixed to its noun or adjective. Its original form was perhaps הָ, like the Arabic article *al*,<sup>2</sup> which it resembles in many ways. But if so, the final הָ has been assimilated to the following consonant and is only represented by a Dagesh forte in the latter.

*Before all consonants, except the gutturals and הָ, the article appears as — הָ followed by Dagesh forte; e.g. מֶלֶךְ, 'king'; הַמֶּלֶךְ, 'the king.' Before the gutturals and הָ, which cannot be doubled, its pointing varies according to the following rules:*

- (a) א and ה, being the weakest in sound, demand that the Pathah of the article should be lengthened to compensate for the absence of Dagesh forte (see Chap. V. § 3. (b)); e.g. הָאִישׁ, 'the man'; הָרֹאשׁ, 'the head.'

- (b) Before the other gutturals, ה, ח, ע, its form varies

\*<sup>1</sup> In later Hebrew the numeral אחד, 'one,' is sometimes used as an indefinite article (cp. 1 Kings xix. 5): cp. 'unus' in late Latin.

<sup>2</sup> Seen in such words as *almanac*, *algebra*, *alcohol*, *alcantara*, and in many Spanish names such as *Alcantara*, and perhaps preserved in the Hebrew אֶלְהָי, 'hail,' etc. Before some consonants the *l* disappears as in Hebrew and the following consonant is doubled. Certain Bedouin tribes are said to pronounce the article 'hal.'



according as these gutturals have or have not  $\text{ֿ}$  beneath them.

- (1) Before  $\text{ע}$ , with any vowel except  $\text{ֿ}$  or with any *hateph* vowel, it usually is  $\text{ֿֿ}$ ; <sup>1</sup> *e.g.*  $\text{הַעַיִן}$ , 'the eye.'

Before  $\text{ה}$  or  $\text{ח}$ , with any vowel except  $\text{ֿ}$ , it is  $\text{ֿֿ}$ , no compensation being needed; for these are the strongest guttural sounds, and the catch in the breath before pronouncing either of them amounts to a virtual reduplication; *e.g.*  $\text{הַחֶרֶב}$ , 'the sword.'

- (2) Before  $\text{ֿֿ}$  or  $\text{ֿֿֿ}$ ,  
if the accent of the word falls on them, the article is  $\text{ֿֿֿ}$ ; *e.g.*  $\text{הַהָר}$ , 'the mountain';  $\text{הָעָם}$ , 'the people.' [The sign < over the word is conventionally used to show where the accent falls]:

if they are unaccented, the article is  $\text{ֿֿֿ}$ ; *e.g.*  $\text{הַהָרִים}$ , 'the mountains';  $\text{הָעָפָר}$ , 'the dust.'

Before  $\text{ֿֿֿ}^2$  or  $\text{ֿֿֿֿ}^3$ , whether accented or not, the article is  $\text{ֿֿֿ}$ ; *e.g.*  $\text{הַחֹכֶם}$ , 'the wise man';  $\text{הַחֲלִי}$ , 'the disease.'

*Note on Accents.*—Every independent word has an accent where the stress of the voice comes in pronunciation. The accented syllable is called the tone-syllable. The beginner will find it sufficient for the present to remember this rule, that *a syllable with a long vowel, if 'closed' (i.e. ending in a consonant), is always accented*; *e.g.*  $\text{הָרִים}$  is the plural of  $\text{הָר}$ , but the accent is no longer on the  $\text{הָ}$  but on the  $\text{רִים}$ —(long vowel in a closed syllable).

*Remark.*—The three common words  $\text{אָרֶץ}$ , 'earth, land'.

<sup>1</sup> Occasionally  $\text{ֿֿֿ}$ ; *e.g.*  $\text{הַעֲוָרִים}$ , 2 Sam. v. 6.

<sup>2</sup>  $\text{ֿֿֿֿ}$  before  $\text{ֿֿֿֿ}$  becomes  $\text{ֿֿֿֿֿ}$ ; *e.g.*  $\text{אֲדָוִיו}$ . So  $\text{אֲדָוִי}$  in pause becomes  $\text{אֲדָוִיֿֿֿ}$ .

<sup>3</sup> Before  $\text{ֿֿֿֿֿ}$ , the article is  $\text{ֿֿֿֿֿֿֿ}$ .

הָר, 'mountain'; and עַם, 'people,' appear with the article as הָהָר, הָהָר, הָעָם.<sup>1</sup>

## SUMMARY OF THE FOREGOING RULES.

The article is

1. Ordinarily הֶ; *e.g.* הַמֶּלֶךְ, 'the king.'
2. { Before א and ר, — הֶ; *e.g.* הָאִישׁ, 'the man',  
       הָרֹאשׁ, 'the head.'
- { Before ע, usually — הֶ; *e.g.* הָעֵין, 'the eye.'
- { Before ה and ח, — הֶ; *e.g.* הַחֶרֶב, 'the sword.'
3. { Before הֶ or עֶ, — הֶ; *e.g.* הַהָר, 'the mountain';  
       הָעָם, 'the people.'
- { Before הֶ or עֶ, — הֶ; *e.g.* הַהָרִים, 'the mountains.'
- { Before הֶ or חֶ, — הֶ; *e.g.* הַחֲכָמִים, 'the wise (man).'

\* § 2. The article is used in Hebrew even more widely than in English.

- (a) With a few common words, it retains the demonstrative force that it originally had; *e.g.* הַיּוֹם, 'to-day' (this day).
- (b) The vocative is usually expressed by the noun with the article; *e.g.* הוֹשִׁיעָה הַמֶּלֶךְ, "save, O king."
- (c) *Generic use.*—It is widely used, as in Greek, to denote a member of a class, where we in English should use the indefinite article; *e.g.* הָאֵיב, 'an enemy.'
- (d) It is frequently attached to a noun, which denotes a person or thing mentioned for the first time, but defined in the mind as the subject of the following narrative; *e.g.* וַיְהִי הַיּוֹם, "and it happened on *a* day" (*the* day of the facts to be narrated). So "he wrote in *a* book" is בְּסֵפֶר.
- (e) In late Hebrew, it is sometimes used for the relative pronoun.

\*<sup>1</sup> The following nouns also lengthen a vowel with the article: בָּר, 'bullock' (הַבָּר); חַג, 'festival' (הַחַג); אֹרֶן, 'ark' (הָאֹרֶן).

§ 3. NOTE.—אֵת<sup>1</sup> is frequently used with the *definite* accusative in Hebrew. It is usually joined to the noun by a hyphen (Măqqēph), and is then treated as part of the following word, *i.e.* it loses its accent and consequently shortens its vowel.

It is only used before

- (a) a noun with the definite article; <sup>2</sup> *e.g.* אֶת־הַסּוּס, 'I saw the horse.'
- (b) a proper noun; *e.g.* רָאִיתִי אֶת־דָּוִד, 'I saw David.'
- (c) a noun with a pronoun suffix, <sup>3</sup> *e.g.* רָאִיתִי, אֶת־סּוּסוֹ, 'I saw his horse.'

So it is not correct<sup>4</sup> to say רָאִיתִי אֶת־סּוּס, for 'I saw a horse.'<sup>4</sup>

אֵת is frequently omitted even before a definite accusative; and it is comparatively rare in poetry. But in Hebrew prose it should usually be inserted.

## B. The Interrogative Particle.

Similar in form to the article is the particle הֲ, which is usually prefixed to the first word of an interrogative sentence. Its form varies as follows:

- (1) Before ordinary consonants with full vowel it is pointed הֲ; *e.g.* וְיִקְטֹל, 'he will slay'; הֲיִקְטֹל, 'will he slay?'
- (2) Before ordinary consonants with Sh<sup>wa</sup> and before gutturals it is הֶ.<sup>5</sup>

*e.g.* קָטַלְתֶּם, 'ye slew'; הֲקָטַלְתֶּם, 'did ye slay?'  
אֶקְטֹל, 'I shall slay'; הֶאֱקְטֹל, 'shall I slay?'

<sup>1</sup> Ges. K. pp. 365-66, explains it as a noun, originally meaning 'being' (German *Wesenz*).

<sup>2</sup> Or in the construct case (when definite).

<sup>3</sup> For these suffixes, see Chap. XII. אֵת is also used before an interrogative (אֵת־כִּי, 'whom?'), or a relative pronoun.

<sup>4</sup> For apparent exceptions, cp. Ex. xvi. 28; 1 Sam. xxiv. 5; 2 Sam. iv. 11.

<sup>5</sup> It will be remembered that a Hateph vowel can neither precede nor follow a vocal Sh<sup>wa</sup> (see Chap. IV. A. § 2), neither can it come before a guttural (Chap. VI. A. § 2. (f)).

(3) Before *all* gutturals with  $\text{—}$  it is  $\text{ה}$ .

*e.g.*  $\text{אָמַר}$ , 'he said';  $\text{הֲאָמַר}$ , 'did he say?'

\* A nuance of surprise or sarcasm is sometimes conveyed by omitting the interrogative particle; cf. Judg. xiv. 16.

## VOCABULARY.

man	$\text{אִישׁ}$ (m.)	people	$\text{עָם}$ (m.)
woman	$\text{אִשָּׁה}$ (f.)	God	$\text{אֱלֹהִים}$ (m. plur.)
word, thing	$\text{דָּבָר}$ (m.)	he heard	$\text{שָׁמַע}$
heaven	$\text{שָׁמַיִם}$ (m. plur.)	he made	$\text{עָשָׂה}$
earth	$\text{אֶרֶץ}$ (f.)	he saw	$\text{רָאָה}$
mountain	$\text{הָר}$ (m.)	and	$\text{—וְ}$ (attached to next word)

<sup>1</sup> Note that it is *not*  $\text{אִשָּׁה}$ .  $\text{אִשָּׁה}$  is for  $\text{אִשָּׁה}$ .

<sup>2</sup> The word  $\text{אֱלֹהִים}$  though plural in form takes the singular verb when referring to the One God. When used with a plural verb, it refers to (heathen) gods.

## EXERCISE.

N.B.—*The verb usually comes first in a Hebrew sentence.*

1. Translate into Hebrew:

- (1) The man and the woman. (2) The heaven and the earth. (3) God heard the people. (4) The man heard the word. (5) God made the mountain. (6) Did the people hear the word? (7) Did God see the woman? (8) Did God make the heaven? (9) God saw the man and the man (saw) the woman.

2. Prefix the article to the following:

$\text{אָדָם—אֱלֹהִים—הַיָּבֵל—עֵצִי—עֶפֶר—חֶבֶן—חֲבִיבִים—הָרִים—הָלִי—רֹאשׁ—חֵיל—אֶרֶץ}$

3. Prefix the interrogative particle to the following:

$\text{אָמַל—קָטַלְתָּם—הֲשָׁמִיד—אָקִים—פָּקַד—הֲפַד}$

## CHAPTER VIII.

### ADJECTIVES AND ADVERBS.

#### A. Adjectives.

##### § 1. Inflection.

- (a) In Hebrew there are only two genders, masculine and feminine; and, as far as the adjective is concerned, only two numbers, singular and plural. The adjective is inflected by adding suffixes to the masculine singular:

Fem. sing. suffix	הַ־
Masc. plur. „	ִים
Fem. plur. „	וֹת

*e.g.* טוֹב, 'good'; fem. sing. טוֹבָה; masc. plur. טוֹבִים; fem. plur. טוֹבוֹת.

- (b) All these suffixes are accented.<sup>1</sup> Now ךֿ and ם (for reasons explained below in Chap. XII.) cannot, as a rule, stand more than one syllable away from the accent. When, therefore, a polysyllabic adjective like גָּדוֹל, 'great,' adds a suffix, the ךֿ is now two places away from the accented syllable, and consequently is thinned down into a vocal Sh<sup>wa</sup>; *e.g.* fem. sing. גָּדוֹלָה; masc. plur. גָּדוֹלִים; fem. plur. גָּדוֹלוֹת.

If the first consonant is a guttural, the Sh<sup>wa</sup> is, of course, compound; *e.g.* חָזָק, 'strong'; fem. חָזָקָה.

<sup>1</sup> ךֿ and וֹת are necessarily accented according to the rule given in Chap. VII., that a closed syllable with a long vowel must bear the accent.

§ 2. The adjective agrees with its noun in number<sup>1</sup> and gender. If it qualifies the noun it is placed after it, and if the noun is definite, the adjective must have the article.

*e.g.* איש טוב, 'a good man.'

האיש הטוב, 'the good man.'

סוסו הטוב, 'his good horse' (lit. 'his-horse the-good').

If, however, the adjective is a predicate, it generally comes first in the sentence and does not take the article.

*e.g.* טוב האיש, 'the man is good.'

טוב-סוסו, 'his horse is a good one.'

NOTE.—i. The present tense of the verb *to be* cannot easily be expressed in Hebrew, and it is generally omitted.

ii. The ordinary negative with finite verbs is **לֹא**. Its position is usually first in the sentence; *e.g.* **לֹא** טוב האיש, 'the man (is) not good.'

iii. If there is one predicate to several nouns, the predicate usually agrees with the nearest noun.

iv. The predicate, whether a verb or adjective, usually precedes the subject; *e.g.* רָאָה אֱלֹהִים אֶת-הָאִישׁ, 'God saw the man.'

### § 3. Comparative and Superlative.

Hebrew has no special forms for these, as is natural in such a primitive and simple language. It expresses them by certain methods of circumlocution.

(a) Comparison is usually expressed by means of the preposition **בִּין** ('from'), used after the adjective in the sense of 'more than';<sup>2</sup> *e.g.* **גָּדוֹל בִּין דָּוִד**, 'great from,' *i.e.* greater than, 'David.' This preposition is usually prefixed to the following noun (always except before the article, when it

\* <sup>1</sup> Certain nouns in Hebrew have a dual, but there is no such form in adjectives: the plural must be used instead. אֱלֹהִים, 'God,' usually has a singular adjective; *e.g.* חַי אֱלֹהִים הִי, 'a living God.' (See note on previous vocabulary.)

\* <sup>2</sup> Where no definite comparison with another is expressed, **כֵּן** is not used. 'His younger son' is בְּנֵי הַקָּטָן.

may appear as מֵן, with Maqqēph): now Nun (like n in many other languages) is a weak letter; and where it follows a short vowel and carries a quiescent Sh<sup>w</sup>a, it always drops out in Hebrew, and is represented by a Dagesh forte in the next consonant. Just as 'in-movable' in English becomes 'immovable,' so מִדְּנֶה becomes מִדְּנֶה. Before a guttural or Resh, which refuses Dagesh forte, — מ becomes — מֵ by compensation, e.g. טוֹב מֵאַבְרָהָם, 'better than Abraham.'<sup>1</sup>

(b) *Superlative*.—This may be expressed by the use of the article; e.g. בְּנוֹ הַקָּטָן, 'his youngest son' (his-son the-young-one).

Or by using the preposition בְּ, 'in, among'; e.g. הָאִישׁ הַחֲזָק בְּיִשְׂרָאֵל, 'the *strongest* man in Israel.'<sup>2</sup>

Or by using the comparative with כָּל, 'all'; e.g. גָּדוֹל מִכָּל הָעָם, 'greater than all the people' = the greatest of . . .

**B. Adverbs.**—These are few in number: the commonest is מְאֹד, 'very,' which follows the adjective which it qualifies. It is apparently an accusative of a noun קִיּוֹד, 'strength.' So it properly = 'to excess.'

\* A class of adverbs is formed by adding the suffix —ָ; e.g. חִנָּם, 'gratis'; יוֹמָם, 'by day'; אֱמָנָם, 'verily.'

#### VOCABULARY.

good	טוֹב	great	גָּדוֹל
bad, evil	רַע	strong	חֲזָק
(fem. רַעָה)		high	רָם

\*<sup>1</sup> A similar use of מֵן is found in its use with the Infin Construct after an adjective; e.g. Gen. iv. 13, נָדוּל עוֹנִי כִּי־חַטָּאת, 'my sin is too heavy to bear.' Cp. 1 Kings xii. 28; Gen. xxvii. 11; Ex. xviii. 18; Gen. xviii. 14.

\*<sup>2</sup> The Construct case is also used frequently to express a superlative; e.g. קָטָן בְּנָיו, 'the youngest of his sons'; מְבַחַר הָעָרִים, 'the choicest of the cities.'

very	מאד	in	בְּ
not	לֹא	from	מִן
he	הוא	horse	סוס
she	היא	mare	כוכה
this (m.), <i>pron.</i>	זה	hand	יָד (f.)
that, for, <i>conj.</i>	כִּי		

## EXERCISE.

## 1. Translate into English:

- (1) גְּדוֹלָה הָאָרֶץ וְהַשָּׁמַיִם: (2) רָמָה הַכּוֹכָה:  
 (3) הַסּוֹס הָרָם הַזֶּה: (4) הַזֶּקֶק הוּא מְהֵאִישׁ  
 הָרַע הַזֶּה: (5) הוּא הַגָּדוֹל בְּיִשְׂרָאֵל: (6) הוּא  
 הָאִשָּׁה הַחֲזָקָה: (7) לֹא רָאָה אֶת־הַפּוֹסוֹת  
 הַטּוֹבוֹת: (8) הַזֶּקֶק הוּא מְסוֹס: (9) גְּדוֹלָה  
 הוּא מְהֵאִישׁ: (10) רָמִים מְאֹד הַשָּׁמַיִם:

## 2. Translate into Hebrew:

- (1) The good horse is strong. (2) The man saw the mare that it (she) was strong. (3) A very lofty mountain. (4) The heavens are higher than the earth. (5) This is the strong horse. (6) This good horse. (7) He is not better than the woman. (8) The bad mares are very strong. (9) He and she are the best of Yisrā'el. (10) For a good word is better than a strong hand. (11) Did the strong man do the evil things?



## CHAPTER IX.

## PRONOUNS.

## A. Personal and Demonstrative Pronouns.

## § 1. Personal Pronouns.

The following forms are those of the personal pronouns when they stand as the subject of a sentence, *i.e.* in the nominative case. [Strictly speaking, there are no 'cases' in Hebrew; but the word 'case' is useful to express certain relations of the noun.] The oblique cases are formed on quite a different principle, which will be explained later.

	<i>Singular.</i>	<i>Plural.</i>
1st p. com.	I      אֲנִי      or אֲנִי <sup>(a)</sup>	We    אֲנֵינוּ <sup>(c)</sup> (occas. נִבְחֵנוּ)
2nd p. m.	Thou אַתָּה <sup>(b)</sup>	Ye    אַתֶּם
f.	„      אַתְּ	„    אַתֶּן or אַתְּנָה
3rd p. m.	He    הוּא	They הֵם or הֵמָּה
f.	She    הִיא	„    הֵנָּה (after prefixes הֵן or הֵן)
	(a) * In pause אֲנִי and אֲנִי.	(c) * In pause אֲנֵינוּ (נִבְחֵנוּ).
	(b) * In pause אַתָּה.	

*Remarks.*

*First Person.*—אֲנִי is commoner than אֲנִי. The first personal pronoun is (as in other languages) of common

gender, because there is no need to define the gender of a person who is speaking.

*Second Person.*—The Dagešh forte, in both sing. and plur., points to the fact that each of them had originally a ה before the ת (i.e. they were אַתָּה, אַתְּהוּ, etc.); this was dropped, just as in the case of הָיָה, when prefixed to a word (see Chap. VIII. § 3).

The original form of the fem. sing. אַתְּי became אַתְּי;<sup>1</sup> this dropped its second vowel but was still pronounced at-t, as shown by the Dagešh forte and Sh'wa in אַתְּ.

*Third Person.*—In the Pentateuch 'she' is usually written as הִיא (i.e. K'thiv הִיא, Q'ri הִיא). This seems to indicate that the form הִיא was originally common in gender.

## § 2. Demonstrative Pronouns.

(a) This m.	זֶה	(b) That m.	הוּא
f.	זֹאת	f.	הִיא
These com.	אֵלֶּה	Those m.	הָאֵלֶּה or הֵם
		f.	הָאֵלֶּה or הֵנּוּ

### Remarks.

1. These pronouns conform to the same rules as the adjective with regard to the article; i.e. they bear it when qualifying,<sup>2</sup> but not when predicative. When a noun is qualified by both an adjective and a demonstrative, the former precedes the latter in order;

e.g. הַזֶּה הַטִּיב הָאִישׁ, 'this good man.'

הַזֶּה הָאִישׁ הַטִּיב, 'that is the good man.'

2. The article before הָאֵלֶּה and הֵנּוּ always appears

<sup>1</sup> This probably survived longer in North than in South Palestine; and is found in what are believed to be narratives from Northern sources, especially in the Books of Kings.

<sup>2</sup> When the demonstrative 'this' qualifies a noun with a pronominal suffix, it is sometimes found without the article: e.g. זֶה דְּבָרָיו, 'this his word.'

## PRONOUNS

### 2. Translate into Hebrew :

- (1) Thou art good and he is bad. (2) These are the strong women. (3) This law is not good. (4) We are not stronger than this people. (5) He heard those laws. (6) I and thou are evil men. (7) He saw that land, that it was very good. (8) Thou (f.) art great. (9) He said unto those men, 'Ye are evil.' (10) Are these the women?



CHAPTER IX.—*Continued.***B. Relative and Interrogative Pronouns.****§ 1. Relative Pronoun.**

There is only one relative pronoun, **אֲשֶׁר**, which is invariable for all genders, numbers, and cases.

The oblique cases of the relative are formed by periphrases: 'whom I killed' is 'who I killed him.' 'To whom I gave it' is 'who I gave it to him.' 'The man whose son was sick' is 'the man who his son was sick'; (notice a translation of this idiom in Mark i. 7, *οὗ . . . αὐτοῦ* = whose).

Similarly,

'the place where' is 'the place which . . . there.'

'whence' is 'which . . . from there.'

'whither' is 'which . . . thither.'

\* NOTES.—(a) **אֲשֶׁר** or **אֲשֶׁר** followed by a Dagesh forte is occasionally found for **אֲשֶׁר**, especially in later Hebrew. It may be a North Palestinian usage.<sup>1</sup>

(b) In poetry the relative is usually omitted.

(c) **בְּאֲשֶׁר** and **לְאֲשֶׁר** are rare, though **כְּאֲשֶׁר** is frequent.

(d) In relative clauses which define the *time* when, **אֲשֶׁר** stands alone without addition of any word like **בּוֹ**; e.g. 'on the day when' is . . . **בְּיוֹם**.

<sup>1</sup> The Phœnician relative was probably **אֲשֶׁר** or **אֲשֶׁר**; but **שֶׁ** with Dagesh forte was probably used also; see Wright, *Comparative Grammar of the Semitic Languages*, p. 119.

אֲשֶׁר (יֹד) Construct, see Chap. XIII. § 4.

## § 2. Interrogative Pronouns.

Who? is מִי  
What? is מָה } indeclinable.

NOTES.—(a) מִי is found in the oblique cases; *eg.* בְּתוּבִי, 'daughter of whom?' *i.e.* whose daughter?

אֶת־מִי, 'whom' (accusative). לְמִי, 'to whom?'

(b) מָה is pointed somewhat like the article.

It appears

1. as מָה, followed by Dagesh forte, before ordinary consonants. מָה is joined to the next word by a hyphen (Maqqeph);<sup>1</sup> *eg.* מַה־לָּךְ, lit. 'what to thee?' *i.e.* what is the matter with thee?

2. { as מָה before ה and ח (except as in 3); *eg.*  
מַה־הִיא<sup>2</sup>

{ as מָה before א, ג, and ר; *eg.* מַה־אֵלָּהּ.

3. as מָה before הָ, הַ, and הֶ;<sup>3</sup> *eg.* מַה הָאָדָם, 'what is man?' מַה עָשָׂה, 'what did he do?'

(c) מָה is used interjectionally, = 'how!'; *eg.* מַה־גָּדוֹל, 'how great!'

(d) מִי and מָה are occasionally used as indefinite relatives, = 'whosoever, whatsoever'; *cp.* Judg. vii. 3.

## \* § 3. Additional notes on Pronouns.

1. The personal pronouns (in the nominative case) are not infrequently used (standing out of construction, as it were) to give emphasis to a suffix

\*<sup>1</sup> Sometimes it is made a part of the word; *eg.* מִלְּכֶם for מַה־לְּכֶם.

\*<sup>2</sup> It is sometimes מָה before ה and ח.

\*<sup>3</sup> Sometimes also before ה, הַ, and הֶ with other vowels. Sometimes it is מַה before ordinary consonants, when at a distance from the tone.

of the same person which precedes, whether that suffix be attached to a noun, preposition, or verb. One or two examples will serve to make this clear. בְּרַכְנִי גַם אֲנִי אָבִי, Gen. xxvii. 34, 'bless me, *even me also*, O my father'; אֶת־דָּמָךְ, גַּם־אֶתָּה, 1 Kings xxi. 19, 'thy blood, *even thine*'; וְעָלָיו גַּם־הוּא, 1 Sam. xix. 23, 'upon him, *him also*.'

2. 'Each,' 'every several one,' in Hebrew are generally expressed by the use of אִישׁ; e.g. וַיּוֹרִידוּ אִישׁ אֶת־אֲמָתָהּתּוֹ אֶרְצָה, Gen. xlv. 11, 'and they took down every man his sack to the ground.'

Similarly { אָחִיו . . . אִישׁ (lit. *a man, his brother, his neighbour*)

are common expressions to denote 'one the other,' or 'one another';<sup>1</sup> cp. וַיִּפְרְדּוּ אִישׁ מֵעַל אָחִיו, Gen. xiii. 11, 'and they (two) separated from one another'; cp. Ex. xxv. 20. This mode of expression is used even of lifeless things; e.g. of curtains in Ex. xxvi. 3.

3. 'Any one,' 'some one,' may be also expressed by using אִישׁ; e.g. Gen. xiii. 16, אִם יוּכַל אִישׁ לִכְנֹת אֶת־עֵפֶר הָאָרֶץ, 'if any one can number the dust of the earth.' לֹא אִישׁ followed by the verb = 'no one shall . . .'; e.g. Gen. xxiii. 6 (and freq.).

לֹא . . . כֹּל is a very common way of expressing a strong negative = 'none whatever.' So לֹא־יִפְּלֵא מִיָּדְךָ כָּל־דָּבָר, Jer. xxxii. 17 = 'nothing shall be too hard for thee' (*not* 'everything shall not be too hard for thee'); cp. the Hebraistic οὐκ ἔσθ' ἑσώθη πᾶσα σὰρξ, meaning 'no flesh would have been saved,' Matt. xxiv. 22.

<sup>1</sup> The corresponding feminines are { אִשָּׁה . . . אֲחֻתָּהּ  
רֵעֻתָּהּ

§ 4. The Perfect (Active) of the ordinary verb is as follows:

<i>Sing.</i>	<i>Plur.</i>
3rd p. m. קָטַל, he killed.	{ קָטְלוּ, they killed.
f. קָטְלָהּ, she killed.	
2nd p. m. קָטַלְתָּ, thou didst kill.	קָטַלְתֶּם, ye killed.
f. קָטַלְתְּ, thou didst kill.	קָטַלְתֶּן, ye killed.
1st p. c. קָטַלְתִּי, I killed.	קָטַלְנוּ, we killed.

(Note the dropping of the  $\text{—}$  in the 2nd p. plur., the accent being on the ultimate syllable.)

*N.B.*—The usual order of words is (1) predicate, (2) subject, (3) object.

#### VOCABULARY.

לָּ, to ( <i>prefixed</i> ).	לָּמָּ, why? <i>Before</i>
לָּוּ, to him.	גִּטְּ. לָּזָּהּ.
שָׁם, there.	מַיִם (m. plur.), water.
מִשָּׁם, from there, thence.	יוֹם (m.), day.
שָׁמָּה, thither.	נָתַן, he gave.

#### EXERCISE.

I. Translate into English:

- (1) מִי אֵת הָאִשָּׁה לָמָּה הִלְבֵּתָ שָׂמָּה: (2)
- זאת הָאֶרֶץ אֲשֶׁר יָשְׁבוּ שָׁם: (3) מָה אָמְרוּ
- הַנָּשִׁים הַהֵנָּה: (4) לָמָּה לֹא שָׂמְעֶתָם אֶת־
- הַתּוֹרָה הַזֹּאת: (5) זאת הָאֶרֶץ אֲשֶׁר הִלְבֵּתָ
- שָׂמָּה: (6) מָה עָשָׂה לוֹ הָאִישׁ הַזֶּה: (7) מִי
- הָאִישׁ אֲשֶׁר אָמַרְתִּי לוֹ: (8) שָׂמְעֶנּוּ אֶת־אֲשֶׁר
- אָמַרְתָּ: (9) הֲלֹא אָמַרְתָּם כִּי טוֹבָה הָאֶרֶץ אֲשֶׁר
- הִלְבֵּתָם בְּשָׁם: (10) מָה־גָּדוֹל הַיּוֹם הַהוּא:
- (11) לָמִי נָתַנוּ זֹאת:



## 2. Translate into Hebrew:

- (1) Who are ye? we are strong men and good.
- (2) To whom did that woman give the water?
- (3) We inhabited the land where we heard those laws. (4) What is stronger than a good word? (5) How good thou art, O woman.
- (6) This is the word which ye said to him.
- (7) Which is the land whence ye went? (8) Why did they not kill those evil men? (9) Who am I, that thou (fem.) hast said this? (10) This is the day (on) which we gave him this law.

## CHAPTER X.

### THE INSEPARABLE PREPOSITIONS AND THE COPULA.

#### § 1. Inseparable Prepositions.

ב, in, on, with (of circumstance or instrument).

כ, like, about.

ל, to, for.

These, like all other prepositions in Hebrew, were originally nouns; but they have become reduced to parasitic forms, prefixed to nouns and verbal nouns.

*Rules for pointing.*

(a) Ordinarily they take simple vocal Sh<sup>wa</sup>; e.g. לְאִישׁ, 'to a man.'

(b) Before another vocal Sh<sup>wa</sup> they take H<sup>i</sup>req; for since two vocal Sh<sup>wa</sup>s can never come together, the preposition in such a case needs the full short vowel which it originally had and which is elsewhere weakened into vocal Sh<sup>wa</sup>; e.g. בְּדָבָר, 'by the word of . . .' (see Chap. IV. A. § 3).

(c) But before י the H<sup>i</sup>req coalesces with the י to make long H<sup>i</sup>req, and the Sh<sup>wa</sup> disappears; e.g. יְרִיחוֹ, 'Jericho'; לְיִרְיָחוֹ, 'to J.'

[*Note.*—The same rule applies to כִּן when prefixed. 'From Jericho' is properly מִיְרִיחוֹ; but as Hebrew omitted Dagesh forte in י (see Chap. V. § 3, Rem. 3), this became מִיְרִיחוֹ = כִּיְרִיחוֹ.]

- (d) Before a Hāṭeph Sh<sup>e</sup>wa they take the corresponding full vowel (see rule in Chap. IV. *A*. § 2); e.g. בְּאִשֶּׁר, 'like as, when.'
- (e) When the accent falls on the syllable immediately following the preposition, the latter is often pointed with  $\text{־}$  (see note below).
- (f) The ה of the article disappears after these prepositions, and the latter take its vowel; e.g. לְהָאִישׁ, 'to the man,' always becomes לְאִישׁ. 'In the heavens' is בְּשָׁמַיִם.

§ 2. The Copula ו. The copula follows much the same rules as ב, כ, and ל.

- (a) It is ordinarily ו. But as it is a labial, it cannot stand with a Sh<sup>e</sup>wa before another labial sound: *it always becomes ו before ב, כ, ג, or פ*; e.g. וּמִן־הָאִישׁ, 'and from the man.'
- (b) Before another vocal Sh<sup>e</sup>wa it becomes ו; e.g. וְדָבָר, 'and the word of.'
- (c) Before י it is וי.
- (d) Before a Hāṭeph it takes the corresponding full vowel.
- \*(e) Before the accent it is often ו.
- (f) It does *not* absorb the ה of the article; e.g. וְהָאִישׁ, 'and the man.'
- Thus it differs from the prepositions in (b), (f), and partly in (a).

### § 3. Additional notes.

(a) *The Divine Names.*

Before אֱלֹהִים, 'God,' ב, כ, ל, and ו take  $\text{־}$ , according to rule (d). But  $\text{־אֱלֹהִים־}$  contracts into  $\text{־אֱלֹהִים־}$ ; so we have וְאֱלֹהִים, 'and God.'<sup>1</sup> The sacred name יְהוָה was regarded by the Hebrews as too

<sup>1</sup> Similarly לֵאמֹר, 'to say,' becomes לְאֹמֶר, which is used to mean 'saying' (English participle).

sacred to pronounce. Originally it was probably יְהוָה (Jáhwěh), interpreted as 'He (who) is,' see Ex. iii. 14. Whenever it occurred in the text, the word אֲדֹנָי<sup>1</sup> 'my Lord,' was read instead of it; so the Massoretes wrote יְהוָה with the vowels of אֲדֹנָי (the Hāteph Pathah appearing as simple Sh'wa under י) i.e. יְהוָה; and from that we get 'Jehovah,' which is certainly an incorrect form. When ה, ב, ל, or ו comes before אֲדֹנָי they make the א quiescent, and so we have לְאֲדֹנָי, etc. Hence when written before יְהוָה they take a Pathah, and we have וַיְהוָה, לַיהוָה (with no Sh'wa under the י).

(b) *Note on rules (e) above.*

We have לְ and וְ, especially when a disjunctive accent, such as 'Athnah or Šfiluq, appears in the next syllable; e.g. Gen. iii. 5 יֵרֶעַ טוֹב וְיָרֶעַ:

לְ also stands before the tone syllable

1. with the Infin. Construct of פֿ", פֿ', פֿ", and double ע verbs: לְקוֹם, לְנָשֵׂת, etc.
2. in certain expressions commonly used as adverbs; e.g. לְעֶד, 'to eternity.' Cp. also such combinations as פֿה לְפֿה.
3. in the interrogative לְמָה (so before all consonants except gutturals) or לְמָה (so before gutturals).

and כ only take ׀ before the demonstratives; e.g. בְּזֶה, 'here'; כֵּן, 'thus.' Before the interrogative they take — and Dagesh forte; e.g. בְּמָה or בְּמָה, 'whereby?' and כֵּמָה, 'how many?'

\*<sup>1</sup> Plural of Majesty, with ׀ instead of ׀, to distinguish it from אֲדֹנָי, which was used to human superiors.

<sup>2</sup> — ו occurs especially in giving lists of things which fall into pairs.

## VOCABULARY.

אַרִי, lion.	שָׁמַר, he watched, kept.
עָנִי (m.), poverty, affliction.	הָרַג*, he killed.
מֶלֶךְ (m.), king.	לֵאמֹר, saying.
בֵּן (m.), son.	*קָטַל (Imperative m.), kill thou (= הָרַג).
בֵּת (f.), daughter.	אֲמֹר, say thou.
שְׁנַיִם, two (with masc. nouns). Lit. a pair.	כַּאֲשֶׁר, as, when.
שָׁמַע לְ, he hearkened to.	עַד (prep.) as far as.
לָקַח, he took.	עַד אֲשֶׁר, until when.

\* קָטַל, though a convenient word for paradigms, is not used in the best Hebrew. It may be compared with the *τύπτω* of Greek grammars.

## EXERCISE.

## I. Translate into English:

- (1) הָלֹא אָנֹכִי <sup>1</sup> שָׂר וּמֶלֶךְ וּמֵה הָאֲנָשִׁים הָאֵלֶּה:  
 (2) וְאֵלֹהִים נָתַן לוֹ אִשָּׁה וּבֵת וּבָן: (3) אָמַרְתִּי  
 לַיהוָה אַתָּה גָּדוֹל וְרַם וְאֲנִי מִי אֲנִי: (4)  
 וּבִירוּשָׁלַם <sup>2</sup> יָשְׁבֵנו עַד-אֲשֶׁר לָקַחְנוּ אֶת-הָאָרֶץ:  
 (5) אָמַר לְאִישׁ הוּא הָרַג אֶת-הָאֲנָשִׁים הַהֵמָּה:  
 (6) בָּעֲנִי שָׁמַרְנוּ אֶת-הַתּוֹרָה: (7) וְאַרְי הָרַגְנוּ  
 בָּאָרֶץ הַזֹּאת: (8) וּפָרַעַה <sup>3</sup> אָמַר רָעִים אַתֶּם  
 וְלָמָּה לֹא שָׁמַעְתֶּם אֶת-אֲשֶׁר אָמַרְתִּי: (9) אָמַר  
 הַמֶּלֶךְ לֵאמֹר מִי הָאִישׁ וּמִה-עָשָׂה וְנִבְחַנְנוּ  
 לֹא אָמַרְנוּ לוֹ מִי הוּא: (10) יָשְׁבוּ הָעָם בָּאָרֶץ  
 וּבִירוּשָׁלַם לֹא לָקַחוּ:

<sup>1</sup> = Prince.<sup>2</sup> = Jerusalem.<sup>3</sup> = Pharaoh.

2. Translate into Hebrew 'keeping the English order of words as far as is compatible with Hebrew idiom, :

- (1) And in that day ye did not hearken unto God.  
 (2) He is the king, and son am I and daughter art thou to him. (3) And keep thou this law, which he gave. (4) And from there he went to Jerusalem, and there he dwelt. (5) I hearkened to the Lord in affliction. (6) And say thou to these men, 'Good and strong are ye.' (7) Did he not do according to what he had heard? (8) And from Jerusalem I went thither, I and two men. (9) What did he say to those two men?<sup>1</sup> (10) And Pharaoh spake to the woman, saying, 'Wherefore didst thou not keep the law?'<sup>2</sup>

<sup>1</sup> Put the numeral before the noun, and the article with the noun only.

## CHAPTER XI.

## PREPOSITIONS WITH SINGULAR SUFFIXES.

§ 1. It has already been noticed that there are, strictly speaking, no cases in Hebrew. The objective 'me, thee,' etc. after prepositions, and the subjective 'my, thy,' etc. with nouns, are expressed by suffixes attached to the prepositions and nouns. Thus לוֹ = 'to him'; סוּסוֹ = 'his horse.' This chapter deals with those prepositions which take suffixes similar to those attached to singular nouns.

These suffixes bear a resemblance to the forms of the personal pronouns (nominative). They are as follows:

	<i>Singular.</i>	<i>Plural.</i>
1st pers. c.	אֲנִי	אֲנֵנוּ
2nd pers. m.	אַתָּה	אַתֶּם
f.	אַתְּ	אַתֶּן
3rd pers. m.	הוּא	הֵם— after a vowel ; הֵואֵ— after a consonant.
f.	הִיא	הֵנָּה— " " ; הֵנָּה— "

Note (1) the Mappiq in the ה of the 3rd fem. sing., to denote that the ה is not quiescent but is a guttural (*i.e.* is sounded).

(2) that in אַתָּה, אַתֶּן, אַתְּ, הֵואֵ, the accent is on the ultimate, but in אֲנֵנוּ on the penultimate.

§ 2. The following table gives the declension of ל, 'to'; עִמָּ, 'with'; אִתָּ, 'with'; and אֵת, the sign of the accusative.

<i>Singular.</i>			
1st p. c.	לִּי, to me.	עִמִּי <sup>(e)</sup> , with me, אִתִּי	אִתִּי, me.
2nd p. m.	לְךָ <sup>(a)</sup> , to thee.	עִמָּךְ <sup>(c)</sup> , etc. אִתָּךְ	אִתָּךְ <sup>(f)</sup> , thee.
• f.	לָּךְ.	עִמָּךְ etc., as in עִמָּם	אִתָּךְ.
3rd p. m.	לוֹ, to him.	עִמּוֹ except in 2nd p. plur.	אִתּוֹ, him.
f.	לָּהּ, to her.	עִמָּהּ.	אִתָּהּ, her.
<i>Plural.</i>			
1st p. c.	לָנוּ, to us.	עִמָּנוּ.	אִתָּנוּ, us.
2nd p. m.	לְכֶם <sup>(b)</sup> , to you.	עִמָּכֶם <sup>(e)</sup> אִתְּכֶם	אִתְּכֶם <sup>(f)</sup> , you.
f.	לָכֶן <sup>(b)</sup> .	עִמָּכֶן <sup>(e)</sup> אִתְּכֶן	(אִתְּכֶן).
3rd p. m.	לָהֶם <sup>(b)</sup> , to them.	עִמָּם.	אִתָּם <sup>(f)</sup> , them.
f.	לָהֶן <sup>(b)</sup> .	עִמָּן.	אִתָּן <sup>(f)</sup> .
(a) * pause לִּי.		<i>Note the Dagesh forte throughout.</i>	
(b) Note the —.		* A longer form עִמָּדִי is frequently found.	
		(c) * pause עִמָּךְ.	
		* Note the —.	
		(f) * pause אִתָּךְ.	
		(f) Note — in penult. This syllable is half-open <sup>2</sup> and so must be short, as the accent is on the ultimate.	
		(f) * rarely אִתְּהֶם, אִתְּהֶן.	

ב is declined like ל, except that the 3rd p. masc. plur. is usually בָּם, and fem. בֵּיהֶן (note —).

<sup>2</sup> A half-open syllable is one that is neither closed nor open, but half-way between the two. אֶתְכֶם is neither אֶת כֶּם nor תְּכֶם אֶ. The vowel in the penultimate is shortened, as would be necessary in פֶּם אֶת; but the division of the syllables is slurred over, and the כ follows the ת so closely that it receives its softer sound (without dagesh).



(For the declension of  $\text{לָּ}$  and  $\text{לָּן}$ , which also take singular suffixes, see p. 110.)

\* NOTES.—(1) In poetry  $\text{לָּמוֹ}$  is sometimes found for  $\text{לָּהֶם}$ , and probably also for  $\text{לָּו}$ .

(2) The accus. pronouns ( $\text{אֹתִי}$ , etc.) are sometimes used to mean 'with (me, etc.),' for  $\text{אִתִּי}$ , etc., especially in the books of Kings.

#### VOCABULARY.

$\text{בָּטַח}$ , to trust.*	$\text{קוֹל}$ (m.), voice.
$\text{זָכַר}$ , to remember*	$\text{עִיר}$ (f.), city.
$\text{יָלֵד}$ (m.), child, small boy.	

\* It is convenient to give Hebrew verbs in the 3rd p. m. sing. Perfect Active (Qal), and their English equivalents in the Infinitive.

#### EXERCISE.

1. Translate into English:

- (1) אָמַר לָהֶם לֵאמֹר לֹא הִלַּכְתִּי עִמָּכֶם כִּי רָעִים אַתֶּם לִי: (2) לֹא נָתַנּוּ לָהּ הָאֲנָשִׁים אֶת־הַיֶּלֶד עַד־אֲשֶׁר הִלְכָה אַתֶּם: (3) לָמָּה לֹא בָטַחְתֶּם בְּנִי: (4) שָׁמַרְתִּי אֶתְכֶם וְלֹא זָכַרְתֶּם אֹתִי בַיּוֹם הַהוּא: (5) <sup>1</sup>נָתַתִּי לָהֶם אֶת־הַתּוֹרָה הַזֹּאת וְלֹא זָכְרוּ אֹתָהּ: (6) לָמָּה לֹא שָׁמַרְתָּ אֶת־הַדָּבָר הַזֶּה כֹּאֲשֶׁר אָמַרְתִּי לָךְ: (7) אָמַרְתִּי לָהּ כִּי לֹא בָטַחְתִּי בָכֶם: (8) הִפָּךְ הָאֲנָשִׁים אֲשֶׁר שָׁמַעְתִּי לָהֶם לֵאמֹר הֲלֹא בְעִיר הוּא: (9) זָכַר אֶתְנִי בְעֵצִי וְשָׁמַר מִהָאִישׁ הַזֶּה: (10) דָּבָר לִי לָךְ הַמִּלָּךְ:

2. Translate into Hebrew.

- (1) Say to him that thou hast heard him. (2) And in that day we remembered you (plur.). (3)

<sup>1</sup> נָתַתִּי.

They went with me, as I told them (said to them). (4) Say to this woman, 'I have hearkened to thee for I have kept thee.' (5) And what did he do to her when she went to that city? (6) This is the man who did great things<sup>1</sup> for us, and in whom we trusted. (7) And (it was) I (that) gave thee this child. (8) Ye did not trust in me, and did not remember me. (9) Say thou to them, 'Did ye go from Jerusalem with him?'<sup>2</sup> (10) What have I to do with thee? (Say 'what to me and to thee'). (11) They are greater, who are with you, than (they) who are with them.

<sup>1</sup> Fem. plur.

<sup>2</sup> Say 'and he with you.'

## CHAPTER XII.

## SINGULAR NOUN SUFFIXES.

## UNCHANGEABLE AND FIRST DECLENSION NOUNS.

§ 1. The 'regular' nouns in Hebrew may be grouped in two classes:

- (a) those of which the vowels are unaffected by pronoun suffixes; e.g. סוס, 'horse'; גִּבּוֹר, 'mighty man';
- (b) three classes or declensions, which alter their vowels with suffixes.

In this chapter we are dealing with unchangeable nouns, and with the first declension of changeable nouns.

§ 2. Before giving the suffixes, it is necessary to say something about the form of first declension nouns. They are usually disyllables, which contain  $\text{ֿ}$  in either syllable or in both; e.g. דְּבַר, 'word, thing'; לֵב, 'heart.' A few monosyllables with  $\text{ֿ}$  may be classed with these; e.g. יָד, 'hand.'

*Vowel changes in first declension.*

It has already been noticed (in Chap. VIII. § 1) that  $\text{ֿ}$  and  $\text{ֿֿ}$  usually cannot stand more than one place away from the accented or 'tone' syllable, which is always either the last (ultimate) or last but one (penultimate).

To understand the reason of this, we must go back behind the present forms of words like דְּבַר and לֵב to their more primitive forms.  $\text{ֿ}$  ( $\bar{a}$ ) nearly always, and  $\text{ֿֿ}$  usually, are the result of lengthening primitive  $\check{a}$  and  $\check{i}$  for

rhythmical reasons; that is, technically speaking, they are 'tone-long.'<sup>1</sup>

Thus דְּבָר was originally דִּבֵּר; לֵבָב was לִבָּב. The tone-lengthening of these two vowels only occurs in the ultimate (when closed and accented), and in the penultimate (when open).<sup>2</sup> Now in such forms as דְּבָרִים, 'words,' and דְּבָרוֹ, 'his word,' the first — is no longer in the penultimate, and therefore cannot be lengthened. But when the second —, now in the penultimate, was lengthened, דְּבָרוֹ became דְּבָרִים and דְּבָרוֹ,<sup>3</sup> because — is now in an open, unaccented syllable and must disappear. Hence we may formulate the rule: *a noun, which has tone-long — or — in the penultimate, replaces this by vocal Sh'wa when it takes an accented suffix.*<sup>4</sup>

[— and — are tone-long in the great majority of cases. The chief exception is a class of words in which — or — has been lengthened by compensation before a guttural or Resh; e.g. פָּרֶשׁ for (פֶּרֶשׁ), 'horseman'; plur. פָּרָשִׁים (the first — is 'fixed'): so חֵרֶשׁ (for חֵרֶשׁ), 'deaf.']

§ 3. The pronoun suffixes of singular nouns closely resemble those attached to the prepositions given in the last chapter: but the 2nd p. f. sing. has הִיא (not הִיא); and the 1st p. c. plur. נִי (not נִי).

*Feminine nouns in הִיא* take the same suffixes as masculine nouns. But as this הִיא was originally תִּיא, they change the תִּיא into תִּיא with suffixes; e.g. סוּסָה, 'mare'; סוּסָתוֹ, 'his mare.'

<sup>1</sup> *i.e.* the lengthening is due to the ictus of the accent. *Primitive ā* became *ō* in later Hebrew. —, when long by nature, and not tone-long, is usually contracted from יֵ—, and mostly appears as יֵ—.

<sup>2</sup> The penultimate cannot be short and open unless it bears an accent; e.g. מֶלֶךְ (me-lek).

<sup>3</sup> This principle is explained at length in Professor Kennett's Notes on the Hebrew Vowel-system, Appendix J.

<sup>4</sup> All pronoun suffixes are accented.

<i>Singular noun.</i>	סוס 'horse'	דָּבָר 'word'	סוּסָה 'mare'	צִדְקָה 'righteousness'
1st p. c. my	סוּסִי	דְּבָרִי	סוּסָתִי	צִדְקָתִי
2nd p. m. thy	סוּסֶיךָ <sup>(a)</sup>	דְּבָרְךָ <sup>(b)</sup>	(etc.)	(etc. as סוּסָה).
f.	סוּסְךָ	(etc.)		
3rd p. m. his	סוּסוֹ			
f. her	סוּסֶיהָ			
<i>Plural.</i>				
1st p. c. our	סוּסֵינוּ			
2nd p. m. your	סוּסֵיכֶם	דְּבָרֵיכֶם	סוּסֵיכֶם	
f.	סוּסֵיכֶן	דְּבָרֵיכֶן	סוּסֵיכֶן	
3rd p. m. their	סוּסֵיהֶם	דְּבָרֵיהֶם	סוּסֵיהֶם	
f.	סוּסֵיהֶן	דְּבָרֵיהֶן	סוּסֵיהֶן	
	<sup>(a)</sup> * pause סוּסָה.	<sup>(b)</sup> pause דְּבָרְךָ.		

*Remarks.*

1. Before the suffixes —כֶּם and —כֶּן, a preceding — always reverts to the original —, *e.g.* דְּבָרֵכֶם; and the penultimate syllable is half-open, *i.e.* the word is half-way between 'd<sup>e</sup>var-kem' and 'd<sup>e</sup>va-r<sup>e</sup>khem.'<sup>1</sup>

2. In a word like צִדְקָה, beginning with a vocal Sh<sup>e</sup>wa, the dropping of the first — would leave us with two vocal Sh<sup>e</sup>was together: hence the full vowel — appears in place of the first Sh<sup>e</sup>wa (see above, Chap. IV. A. § 3).<sup>2</sup>

3. The suffix —וֹ ('his') was originally הוּ—, which became וֹ— = וֹ.

4. *Adjectives attached to nouns with suffixes* always

<sup>1</sup> דְּבָרֵכֶם was once apparently דְּבָרְכֶם. It is (presumably) owing to the heavy כֶּם— that the word retained כֶּ instead of lengthening to כֶּבֶּ.

<sup>2</sup> The word was originally צִדְקָת (probably): this became, with suffixes, צִדְקָה (the first — being thinned down to — in rapid pronunciation).

have the definite article; *e.g.* כִּי־סִי הַטוֹב = 'my good horse.'

Demonstratives, when used to qualify a noun with a suffix, sometimes take the article, sometimes omit it; *e.g.* הַזֶּה בְּנֵנוּ, 'this our son' (Deut. xxii. 1).

5. A noun with a pronoun suffix *never* has the article. הַסּוּסִי is as impossible in Hebrew as 'the my horse' is in English.

§ 4. Old accusative termination הַ־.<sup>1</sup> This remains, in Hebrew, most commonly to express direction towards; *e.g.* בָּבֶל, 'Babylon'; בָּבֶלְיָה, 'to Babylon.' So לַיִשָּׁה, 'to Lachish'; הַהָרָה, 'to the mountain.'

\* Its locative sense may perhaps be traced in the word לַיְלָה (masc.), 'night,' which is a strengthened form of the poetical word לַיִל. So probably הַלֵּילָה, 'God forbid.'

\* § 5. A certain number of nouns and adjectives, having הַ in the ultimate, double their final letter before suffixes, and consequently shorten הַ to ה־; *e.g.*

גַּמְלָה, 'camel'; plur. גַּמְלִים, etc.

מִבְטָח, 'confidence'; with suff. מִבְטָחִי (ח virtually doubled).

קָטָן, 'small'; fem. קָטָנָה.

Adjectives having holem for their second vowel usually modify it before suffixes. ו often becomes וי; *e.g.* מֵתוֹק, 'sweet', f. מֵתוֹקָה. '— becomes ה־ followed by Dagesh f.; *e.g.* עִירָם, 'naked', f. עִירְמָה.

<sup>1</sup> To be distinguished from the feminine term. הַ־, as the latter is always accented, and the former very seldom. For other remains of old case endings in Hebrew, see Appendix H.

\* <sup>2</sup> If this suffix is attached to a word like מִצְרַיִם, Egypt, the word must undergo some slight modification to obviate a short vowel coming in an open unaccented syllable: מִצְרַיִמָה being impossible, we must write מִצְרַיִמָה. So with a word like בֵּית : 'he went home' is הֵלֵךְ בֵּיתָה, the short Hireq, which is in this case a helping vowel, being dropped.

\* § 6. Some first declension nouns have Dagesh forte in the second root-letter (cp. the Pi'el Infin.); e.g. אֵיל, 'a stag.'

The commonest of these are nouns that denote skill, e.g. טַבָּח, 'a cook'; פָּרָשׁ, 'a horseman' (for פָּרֵשׁ); גַּנָּב, 'a thief.'

\* § 7. Gender of nouns.—The gender of nouns is usually obvious; but sometimes it must be learned by observation. The following rules will be found useful.

Nouns are usually feminine which

- (a) are names of cities and countries (considered as the mothers of their inhabitants);
- (b) denote parts of the body, especially such as go in pairs; e.g. יָד, 'hand'; רֶגֶל, 'foot';
- (c) denote useful implements; e.g. חֶרֶב, 'sword' (cp. our English use of 'she' for boats, etc.);
- (d) denote elements which may be considered productive; e.g. רוּחַ, 'spirit'; אֲרֶץ, 'earth.'

#### VOCABULARY.

רֹאשׁ (m.), head.	נָבִיא, prophet.
דָּם (m.), blood.	מִצְוָה, command.
רוּחַ (f.), breath, spirit.	צְדָקָה, righteousness.
לֵב (m.), heart.	בְּרָכָה, blessing, present.
מִשְׁפָּט (m.), judgment.	לַיְלָה (m.), night.
עוֹן (m.), iniquity.	[Note gender.]

#### EXERCISE.

1. Translate into English:

- (1) שְׁמִיעַת לְבָיָא לְאֹמַר זָכַר אֶת־תּוֹרָתִי;
- (2) הָלַא לָכֶם בְּרַכְתּוֹ כִּי שְׁמִיעַתָם לְקוּלוֹ;
- (3) גְּדוּלָה צְדָקָתָהּ מִצְדָּקָתָנוּ: (4) גְּדוּל עוֹנָה
- כִּי דָמוֹ בְּרֹאשׁוֹ: (5) עָשָׂה לָהֶם כְּמִשְׁפָּטָהּ
- כִּי גְדוּל עוֹנָם: (6) לָמָּה רַע לְבַבְכֶּם הָלַא

עָשָׂה לָכֶם כְּדִבְרוֹ: (7) אָמַר לְנִבְיָאָה לֵאמֹר  
 הֲלֹא רָעָה רוּחָהּ: (8) וּבַלַּיְלָהּ הָיָה וְרָאָה  
 אֶת־הַנְּבִיא וְהוּא אָמַר לָמָּה לֹא שָׁמַרְתָּ אֶת־  
 מִצְוֹתַי: (9) נָתַנּוּ לָהּ אֶת־מִצְוֹתֵינוּ: (10) עָשָׂה  
 לִי כַאֲשֶׁר אָמַר לִי נְבִיאָם הַזֶּה:

2. Translate into Hebrew:

- (1) This is his commandment about (עַל) thine iniquity. (2) My law is in your heart. (3) Ye heard our voice in that night. (4) They remembered her righteousness. (5) Your judgment is good. (6) Their blood (be) on (ב) their head. (7) His good spirit is over the earth. (8) Thy (fem.) blessing is mine (to me), for I have kept thy commandment. (9) Why didst thou not hearken to our word? (10) She remembered her iniquity in affliction. (11) Did not your great prophet give us his present?



## CHAPTER XIII.

### THE CONSTRUCT CASE

§ 1. Hebrew expresses the genitival relation differently to Aryan languages. We say 'the-son of-the-king,' putting 'the-son' absolutely, and 'the-king' in the dependent case, the genitive. But the Hebrew regarded 'the-king' as the emphatic person in such an expression, and put it absolutely; while 'the-son-of,' being dependent on the king, became subordinate, and was put in the 'construct' case<sup>1</sup> (*i.e.* in construction with the absolute). Thus in a genitival relation, it is the first part that alters in Hebrew, not the second. 'The-word-of the-man' is דְּבַר הָאִישׁ (דְּבַר construct, הָאִישׁ absolute).

§ 2. The construct, being less emphatic, was hurried over in pronunciation, while the absolute took the emphasis. The construct case of any noun is, in general, the primitive form of the noun pronounced rapidly: *e.g.* דְּבַר, constr. דְּבַר.

But as the beginner needs more definite guidance to arrive at the construct, he should learn the following rules (remembering that they are merely abstract, and that the Hebrew word never *actually* went through these various stages).

A. (1) Tone-long  $\bar{\text{ }}^{\text{}}$  and  $\text{--}^{\text{}}$  in the penultimate are replaced by Sh<sup>e</sup>wa.

<sup>1</sup> The construct case does not *necessarily* denote a genitival relation; see § 3. (*f*) below.

- (2) Tone-long  $\text{־}$  and  $\text{ֿ־}$  in the ultimate are usually shortened; *e.g.* by (1)  $\text{דָּבָר}$  becomes  $\text{דָּבֵר}$ ; and by (2)  $\text{דָּבֵר}$ .

No other vowels but these two are affected in the construct.<sup>1</sup>

B. In the feminines in  $\text{־ה}$ , the  $\text{־ה}$  reverts to the primitive  $\text{־ת}$ ; *e.g.*  $\text{צִדְקָה}$ , constr. ( $\text{צִדְקָת}$  impossible)  $\text{צִדְקַת}$ .

Plurals in  $\text{־ים}$  (and duals in  $\text{־ים}$ ) change these terminations into  $\text{־י}$  in the construct;

*e.g.*  $\text{דְּבָרִים}$ , constr.  $\text{דְּבָרַי}$ .

$\text{בָּנִים}$ , constr.  $\text{בָּנַי}$  ('sons of').

§ 3. (a) *The Construct never takes the Article.*—Where it is definite, this is sometimes expressed by putting the definite article with the absolute; *e.g.*  $\text{אִישׁ הַמִּלְחָמָה}$ , 'the man of war, warrior.'

(b) The construct is immediately followed by the absolute; no word may intervene. Therefore an adjective qualifying the construct must follow the absolute; *e.g.*  $\text{אִישׁ הַמִּלְחָמָה הַגָּדוֹל}$ , 'the great warrior.'

(c) Two co-ordinated constructs are not put in dependence on one absolute; *e.g.* 'he killed the sons and daughters of the man' is *not*  $\text{הָרַג אֶת־בָּנָיו וְאֶת־בָּנוֹת הָאִישׁ}$ , but  $\text{הָרַג אֶת־בָּנָיו הָאִישׁ וְאֶת־בָּנוֹתָיו}$ , 'the sons of the man and his daughters' (note that  $\text{אֶת־}$  is repeated).

(d) One construct is not, as a rule, attached to two absolutes; but the construct is repeated with the second absolute; *e.g.* 'the God of heaven and earth' is  $\text{אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ}$ .<sup>2</sup>

<sup>1</sup> Except in nouns from  $\text{ל"ה}$  and  $\text{ע"י}$  or  $\text{ע"י}$  verbs; see Chaps. XXXIII. and XXXIV.

<sup>2</sup> The construct is usually repeated, unless the two absolutes are regarded as one expression.

- (e) Hebrew largely makes up for the paucity of its adjectives by the use of the construct; and even where an adjective exists, the Hebrew idiom often prefers to use one noun in construction with another rather than an adjective and noun; *e.g.* 'my holy hill' is הַר קִדְשִׁי, 'the-hill-of my-holiness'; (cp. ὁ κατ'ἡσυχίαν ἀδικίας, 'the unrighteous judge,' Luke xvi. 8; cp. also Jas. i. 25 and ii. 4).

Particularly useful, in this connexion, are אִישׁ ('man of . . .'), בֶּן ('son of . . .'), and בַּעַל ('master of . . .'); cp. אִישׁ דְּבָרִים, 'eloquent man,' Ex. iv. 10. בֶּן מוֹת ('son-of death'), 'worthy to die,' 1 Sam. xx. 31.

- (f) Adjectives are found in construction with nouns; cp. יְפֵה־תָּאֵר, 'beautiful of form'; קְרוּעֵי בְּגָדִים, 'torn-of garments,' *i.e.* with rent garments, 2 Kings xviii. 37, etc. Cp. also such phrases as אֲבִיּוֹנֵי הָעָם, 'the poor of the people' = the poor people.
- (g) Prepositions in Hebrew were originally nouns used in the construct, of which the absolute form has dropped out of use. But we find some nouns, which are very common in the absolute, used in the construct with the force of prepositions. These are בֵּית = 'at the house of' (French 'chez'), or 'to the house of . . .'; פֶּתַח, 'at' (or 'to') the door of; דֶּרֶךְ, 'the way of' = towards.
- (h) Many place names contain a noun in the construct; *e.g.* בֵּית־לֶחֶם, Bethlehem ('house of bread'). The adjective formed regularly from this is בֵּית־לַחְמִי, 'a Bethlehemit.' But since the construct may never take the article, 'the Bethlehemit' is not הַבֵּית־לַחְמִי, but בֵּית הַלַּחְמִי.

So בֵּית הַאֵלִי, 'the Bethelite,' etc.; cp. בֶּן הַיְמִינִי, 'the Benjamite.'

- \* (1) Compound expressions containing a noun in the construct often turn both parts into the plural when used in the plural; *e.g.* שָׂר הַחֵיָל, 'the captain of the host'; pl. שָׂרֵי הַחֵיָלִים, 'captains of the host.'

\* § 4. Extended uses of the Construct.

- (a) The construct is sometimes used *κατὰ σύνεσιν*, where a following substantival clause, introduced by the relative, stands instead of the absolute; *e.g.* בְּמָקוֹם אֲשֶׁר, 'in *the* place where . . .'; בְּיוֹם אֲשֶׁר, 'on *the* day when . . .'

Sometimes it is used abnormally before prepositions, *e.g.* שְׂמֵחַת בְּקִצֹּר, 'the joy in harvest.'

- (b) The construct sometimes represents an objective genitive; *e.g.* זַעֲקַת כּוֹס = 'the cry about Sodom.'
- (c) The 'extended' construct is a name given to it, when we have two constructs, in apposition to each other, before one absolute; cp. 1 Sam. xxxviii. 7, אִשָּׁת בַּעֲלָת אוֹב, lit. 'a woman-of, possessor-of, a soothsaying spirit'; cp. 2 Kings x. 6.

# VOCABULARY.

כָּל or כָּל־, all, every.	בֵּית (m.), house. Constr.
Construct noun = 'totality of . . .'	בֵּית. With suff. בֵּיתִי.
Hence unchangeable with fem., etc.	פָּנִים (m. plur.), face.
מְעַט, a little, few.	יָם (m.), sea (plur. יָמִים)
Also a construct noun.	שִׁפָּה (f.), lip, edge.
	חָכָם, wise.
יָמִים (plur. of יוֹם), days.	יִקְטֹל, he will kill.
בָּנִים (plur. of בֶּן), sons.	יִקְטְלוּ, they (m.) will kill.
בָּנוֹת (plur. of בַּת), daughters.	עָמַד, to stand.

## EXERCISES.

1. Give the constructs of:

בְּרָכָה — תּוֹרֹת — פְּנִים — פְּנוֹת — אֶפֶר — שָׁמַיִם —  
 מִלֶּד — מִצְוָה — לֵבָב — נְבִיאִים — בֵּן — אֲנָשִׁים —  
 אֲדָמָה

2. Translate into Hebrew:

- (1) A few women are better than all the men of that land. (2) They killed all the wise men of this city. (3) The God of all the earth is with you. (4) The word and command of the king are good. (5) This is the command of the wise men of God. (6) These commands of our prophet are wise, O children (sons) of Israel. (7) They will keep all the words of the law of the Lord, and of the prophets of Israel, in their heart. (8) Ye dwelt on the edge of the sea (for) a few days. (9) In the days of affliction the daughters of Israel remembered me. (10) He beheld the face of the king in those days. (11) He dwelt (in) the house of that man, and the sons of the prophets with him. (12) The heavens of the heavens are the Lord's (to the Lord). (13) They are men of blood, for they have slain the king's sons.

## CHAPTER XIV.

PLURAL SUFFIXES WITH NOUNS AND  
PREPOSITIONS.

## A. Nouns.

§ 1. The singular and plural suffixes, as attached to *plural* nouns (his horses, their horses, etc.; resemble in form those attached to singular nouns; but they differ (broadly speaking) by the insertion of ך before the characteristic termination.

Masculine plurals in ךֿ— substitute for it the suffix; but feminine plurals in ךֿת— add the suffix after it, as the ת— is part of the feminine stem.

		סוּסִים	דְּבָרִים	סוּכוֹת
§ 2. <i>Singular</i>	1st p. c.	סוּסִי	דְּבָרִי	סוּכוֹתִי
	2nd p. m.	סוּסֶיךָ	(etc.)	(etc.)
	f.	סוּסֶיךָ		
	3rd p. m.	סוּסָיו		
	f.	סוּסֶיהָ		
<i>Plural</i>	1st p. c.	סוּסֵינוּ		
	2nd p. m.	סוּסֵיכֶם	דְּבָרֵיכֶם	
	f.	סוּסֵיכֶן	דְּבָרֵיכֶן	
	3rd p. m.	סוּסֵיהֶם	דְּבָרֵיהֶם	
	f.	סוּסֵיהֶן	דְּבָרֵיהֶן	



Plur.	1st p. c.	אֵלַיְנוּ	
	2nd p. m.	אֵלֶיְכֶם	עֲלֵיכֶם
	f.	אֵלֵינוּ	etc.
	3rd p. m.	אֵלֵיהֶם	
	f.	אֵלֵיהֶן	

*Remarks.*

1. אֵל and עַל lengthen the short vowel with suffixes. It naturally becomes a Hateph vowel in the last four forms.
2. אַחֲרֵי is properly a plural noun construct (the after-parts of . . .).
3. The preposition בֵּין, 'between,' usually takes sing. suffixes with sing. pronouns, and plur. suffixes with plur. pronouns. It is repeated with each pronoun<sup>1</sup> (or noun); e.g. 'between thee and them' is בֵּינְךָ וּבֵינֵיהֶם. The ׀ is 'fixed' in בֵּינֵיהֶם, etc., for ׀ is always long by nature.

VOCABULARY.

יָרַד, go down.	בֵּין, between.
שָׁלַח, send, put out.	לְפָנָיו (to his face), before him.
רָדַף, pursue.	מָקוֹם (m.), place.
אַחֲרֵי, after.	

EXERCISE.

1. Translate into English:

(1) אֵלֶּה אֲנֹשֵׁי אֲשֶׁר הִלְכִי אַחֲרֵיהֶם: (2) רָאָה  
 אֶת־פָּנָיו בְּנוֹתָיו וְאֶת־פָּנָיו בְּנוֹת בָּנָיו: (3) שָׁלַחְתִּי  
 אֶת־דָּוִד לְפָנָיו: (4) וְשָׁמְרוּ אֶת־מִצְוֹת שְׁפָטָיו:  
 (5) אֵלֶּה הָיוּ אֲלֵהֵי דָוִד יְרֵדָתִי אֵלֶּיהֶם: (6) עָלִיכֶם  
 דָּמוֹ וְלֹא עָלֵינוּ: (7) לָמָּה לֹא שָׁמַעְתֶּם

<sup>1</sup> Or in the case of nouns it may be followed by ל, e.g. בֵּין מַיִם לַמַּיִם, 'between waters and waters.'



אֵלַי וְלֹא יִרְדְּתֶם אַחֲרֵיהֶם: (8) יִרְדֵּה אֶל-  
 מְקוֹמָהּ אֲשֶׁר בְּגוֹתִיהָ שָׁם: (9) חֲכָם חֶמְלֵךְ  
 אֲשֶׁר עָמְדָתִי לְפָנָיו כָּל-יָמָיו: (10) עָמְדוּ בָנוּ  
 בֵּינוּ וּבֵינֵינוּ:

2. Translate into Hebrew:

- (1) Ye stood before them. (2) She put out her hands before her. (3) He heard your words, but (and) your face he did not see. (4) They gave their presents unto them. (5) Thy laws are in my heart, my God. (6) Thou (fem) hast kept the words of my lips, and thy daughters have not gone after that-which-is-evil (fem. sing.) before me. (7) The sons and daughters of the king went down against (עַל) us and against them. (8) Thy hands are strong upon me all my days. (9) She stood between thee and us (10) Her daughters went down after her, and their children's (sons') children with them. (11) He will pursue after them, and a few men with him. (12) We gave him into (בְּ) the hand of our prophets.

## CHAPTER XV.

## A. Tenses—Perfect Qal—Statives.

§ 1. Tenses. It must be clearly recognised, at the outset, that Hebrew has no 'tenses' in the English sense of the word. In considering an action they had regard, not so much to its time, as to the question whether it was completed or not. Hence the verb is put in two 'states' rather than 'tenses' (though it is convenient to use the word 'tenses'), these are the Perfect and the Imperfect.

Any completed action (past, present, or future) is put in the Perfect.

Any incomplete action (past, present, or future) is put in the Imperfect.

Thus the Perfect denotes 'he killed, he has (or) had killed; he will (or) would have killed,' etc. Sometimes it must be translated by a present; e.g. *אֶתֵּן*, 'I (hereby) give.'

The Imperfect denotes, 'he will kill; he used to kill (continuous and therefore incomplete); he (habitually) kills; he may, might, would kill,' etc.

[It is most important for the beginner to master this: e.g. to understand why 'he used to kill' and 'he will kill' are both expressed by the same 'tense.']

## § 2. 'Strong' and 'Weak' Verbs.

All verbs in Hebrew may be conveniently divided into these two classes. "Strong" verbs are those of which the three root-letters are unchangeable, e.g. *קָטַל*. Verbs of which one of the root-letters is a guttural (see Chaps. XXX.—XXXII.) also belong to this class, as they differ from *קָטַל* only in vocalisation, and their consonants remain unchanged,

The term 'weak' verbs may be taken to include not only those in which one of the three root-letters is a weak consonant (*e.g.* verbs ending in ה— where the ה— sometimes appears as '—), but also others in which one of the root-letters disappears by assimilation, etc. (*e.g.* verbs which have ו for their second root-letter).

### § 3. Perfect Qal.

The ordinary Active voice is called קל, the 'light' voice. Hebrew verbs are usually quoted by the 3rd m. sing. perf. Qal; *e.g.* קטל (lit. 'he killed'), 'to kill.'

	<i>Singular.</i>	<i>Plural.</i>
3rd p. m.	קָטַל	קָטְלוּ (common).
f.	קָטְלָהּ	
2nd p. m.	קָטַלְתָּ	קָטַלְתֶּם
f.	קָטַלְתְּ	קָטַלְתֶּן
1st p. c.	קָטַלְתִּי	קָטַלְנוּ

It is thus inflected only by means of affirmatives<sup>1</sup> (*i.e.* syllables added at the end), and in this way differs from the Imperfect.

These affirmatives are to a large extent the characteristic parts of the corresponding personal pronouns.

#### *Remarks.*

1. The 2nd p. f. sing. originally was קָטַלְתְּ (י): hence the final Sh<sup>wa</sup> and Dagesh lene. The final vowel was apparently dropped to avoid confusion with the 1st p. sing. (\* It reappears before pronoun suffixes.)

2. The 2nd p. plur. originally ended in —תִּין, —תִּים. These being long closed syllables took the accent, as the final syllable still does (cp. אֲתִם). Hence the ף is weakened into vocal Sh<sup>wa</sup> under ק.

<sup>1</sup> See note (1) on Chap. XVI. § 1.

3. The 3rd p. f. sing. was originally קָטַלְתָּ. The ת—reappears when the verb takes a pronoun suffix. Its pause form is קָטַלְתָּהּ, just as the pause form of קָטַל is קָטַלְתָּ.

§ 4. Stative Verbs are a class of verbs, usually intransitive, which express a state or condition (he is full, thirsty, in fear, in love, etc.).<sup>1</sup>

In the ultimate syllable of the Perfect Qal, such verbs may take either —, or —, or '—; e.g. שָׁבַב, 'lie down' (be down-lying; : קָבַד 'be heavy', קָטַן, 'be small, unworthy.'

(a) Those in — change it to — before all consonantal affirmatives (יָשַׁבְתָּ, etc.).

(b) Those in '— retain it before consonantal affirmatives, except before the heavy affirmatives of the 2nd plur.;

e.g. 3rd f. sing.	קָטַלְתָּהּ
2nd m. sing.	קָטַלְתָּ <sup>2</sup>
2nd m. plur.	קָטַלְתֶּם
1st m. plur.	קָטַלְנוּ

#### VOCABULARY.

יָכַל, be able.	גָּדַל (stat.), be great,
קָטַן, be small; be unworth (of קָטַן).	grow up.
זָקֵן, be old.	קָצַרְתָּ, cut. cut down.
קָבַד, be heavy, hard.	אָתָּה (fem.) קָרַיתָ, cut (i.e. make), a covenant with . . .
יָרָא, to fear.	שָׁפַט, to judge.
מַלְאָךְ, angel, messenger.	קָטַל (Infinitive) (to) kill.
שָׁבַב (stat.), lie down.	

<sup>1</sup> Stative verbs are not all intransitive; e.g. לָבַשׁ, put on (garment). It is not always easy to see why such a verb is regarded as stative; probably לָבַשׁ = 'be clothed with.'

<sup>2</sup> So also קָטַנְתָּ with unassimilated N.in.

## EXERCISE.

## 1. Put into English :

- (1) כְּבִדָּה יַד הַמֶּלֶךְ עַל-בְּנֵי יִשְׂרָאֵל כָּל-יָמָיו ;  
 (2) שָׁלַחַת יָדָה עַל-הַמִּים וְהִפָּהּ הִלְכוּ מִלְפָּנֶיהָ ;  
 (3) אַתֶּם גִּדַּלְתֶּם וְאֲנִי זָקַנְתִּי בְנִי ; (4) כָּרַתְנוּ  
 בְּרִית בְּיָמֵינוּ וּבֵינוֹ ; (5) לֹא יִכְלָתָ לַעֲמֹד  
 לִפְנֵיהֶם ; (6) יָרַדְנוּ בְּנֵינוּ<sup>1</sup> מִצִּירְיָמָה<sup>2</sup> וַיּוֹסֶף גְּדוֹל  
 הוּא בְּחֻמָּיו מִצָּרִים ; (7) רָדְפוּ אַחֲרָיו מִלְּאֲכֵי  
 הַמֶּלֶךְ וְהוּא יָרַד<sup>3</sup> בֵּית הַנְּבִיאָה ; (8) שָׁכַב שָׁם  
 כָּל-הַלַּיְלָה הַהוּא הָעִיר<sup>4</sup> מְזוּהָ וְהָקָר מְזוּהָ ;  
 (9) אָמַר לְמִלְאָה וְהָיָה קָטַנְתִּי מִבְּנֵי בֵיתִי ;  
 (10) שָׁלַחַתִּי אֶת-כָּל-בְּנֵי וְאֶת-כָּל-בְּנוֹתַי אֶל-  
 הַמָּקוֹם אֲשֶׁר אָמַרְתִּי לָהֶם ;

## 2. Translate into Hebrew :

- (1) Thy hand is heavy upon me day and night.<sup>5</sup>  
 (2) Ye made a covenant with him. (3) I am  
 unworthy of all thy blessings. (4) I was not  
 able to keep his commands, for they were very  
 hard. (5) They will judge between us and her  
 in the matter<sup>6</sup> of the child. (6) We lay down in  
 the place whither we had gone, all that night.  
 (7) His heart was hard, and he would not let  
 us (בָּרַן with accus. and infin.) hearken to the  
 words of our prophets. (8) Why hast thou not  
 been able to judge this people? Hast thou  
 grown old? (9) I grew up in the days of that  
 king, in whose presence I stood. (10) My in-  
 iquity is too heavy<sup>7</sup> for (me) to keep thy laws.

<sup>1</sup> See Chap. XII. § 4, note 2.<sup>2</sup> 'Joseph.'<sup>3</sup> See Chap. XIII. § 3. (g).<sup>4</sup> מְזוּהָ . . . מְזוּהָ = on this side . . . on that side. . . .<sup>5</sup> Use the nouns without a preposition.<sup>6</sup> דִּבְרֵי.<sup>7</sup> Use מְזוּהָ and Infin.

CHAPTER XV.—*Continued.*

## B. Voices—Perfect Tenses.

§ 1. The Hebrew verb has at least seven possible voices.<sup>1</sup> All of these, except the Qal, are known by names which are simply the 3rd p. sing. perf., in each voice, of a rare word **פָּעַל**, 'to act' or 'do.' Thus the ordinary Passive of **פָּעַל** is **נִפְעַל**, and this voice is called the Niph'al. Therefore from the name of a voice, it is a simple matter to form the corresponding Perfect of other ordinary verbs; e.g. the Niph'al of **קָטַל** is **נִקְטַל**.

## § 2.

Significance.	Name.	Form in <b>קָטַל</b>
1. Ordinary Active	Qāl	<b>קָטַל</b>
2. „ Passive	Niph'al (נִפְעַל)	<b>נִקְטַל</b>
3. Intensive Active (see Rem. 4)	Prēl (פָּעַל)	<b>קָטַל</b>
4. Intensive Passive	Pū'al (פָּעַל)	<b>קָטַל</b>
5. Causative Active (see Rem. 4)	Hiph'il (הִפְעִיל)	<b>הִקְטִיל</b>
6. Causative Passive	Hōph'al (הִפְעַל)	<b>הִקְטַל</b>
7. Reflexive (see Rem. 4)	Hithpā'el (הִתְפַּעֵל)	<b>הִתְקַטַּל</b>

<sup>1</sup> Very few verbs have all these voices in actual use.

*Remarks.*

1. The word **פַּעַל** is taken as the typical verb by grammarians.

They speak of the first root-letter of any verb as the "פ" letter, of the second as the "ע" letter, and the third as the "ל" letter. Thus **פָּעַל** verbs means verbs of which the first root-letter is ל.

2. In naming the voices, **פַּעַל** has one great disadvantage—that its second root-letter is a guttural and cannot take Dagesh forte. This obscures the important fact that *the second root-letter in strong verbs takes Dagesh forte in the Pi'el, Pu'al, and Hithpa'el.*

3. Note that voices 2, 5, 6, and 7 take preformatives (*i.e.* syllables before the first root-letter).

4. *The Pi'el* usually expresses vigour or eagerness of action; *e.g.* **שָׁאַל**, 'ask'; Pi'el, 'beg.' **שָׁלַח**, 'send'; Pi'el, 'send away.'

*The Hiph'il* is causative (**הִקְטִיל** = 'cause to kill'). It is a very useful voice; thus 'bring' = 'cause to come'; 'offer up' = 'cause to go up,' etc.

*The Hithpa'el* is reflexive, as a rule; **הִתְקַטַּל** = 'kill oneself.'

**\* § 3. Further notes on form.**

(a) In the Pi'el and Hithpa'el the primitive — often reappears in the ultimate syllable, particularly in pause; *e.g.* **לָמַד**, 'he taught.'

(b) In the Hithpa'el of words beginning with the sibilants ס, ש, ש, and צ, the ת of the preformative changes place with the initial sibilant for the sake of euphony; *e.g.* **שָׁמַר**, Hithp. **הִשְׁמַרְתָּ**.

In verbs beginning with צ, the ת (after the metathesis) becomes ט; *e.g.* **צָדַק**, Hithp. (**הִצְטַדַּק** =) **הִצְטַדֵּק**.

When the first root-letter is ד, ו, or ת, the ת of

the preformative is usually assimilated to it;  
e.g. *הִתְדַּבֵּר* becomes *דִּבֶּר*.

§ 4. Further notes on Significance.

- (a) The Niph'al sometimes has its primitive reflexive sense; e.g. *נִכְתַּר*, 'he hid himself.'

Sometimes it has a reciprocal sense; e.g. *נִלָּחַם*, 'he fought'; *נִשְׁפָּטוּ*, 'they went to law with each other'; (cp. Greek Middle, e.g. *διαλέγομαι*).

- (b) The Pi'el is frequently causative, especially in stative verbs; e.g. *לִמַּד*, 'he caused to learn,' i.e. taught.

It is also used to form a verb from a noun (denominative verb), e.g. *עָנָן*, 'cloud', *עָנַן*, '(God) brought a cloud'; cp. *עָשָׂר* from the numeral *עֶשְׂרֵה*.

- (c) The Hiph'il is also used to form denominative verbs; e.g. *מָטַר*, 'rain'; *הִמְטִיר*, '(God) sent rain.'

Many Hiph'ls are seemingly intransitive, and we have to use a periphrasis to find any causative sense in them. Such 'inwardly transitive' or 'intensive' Hiph'ls are *הִצְלִיחַ*, 'he had success, succeeded.' *הִשְׁקִיט*, 'he showed quietness.' Compare the common phrase *הִשְׁכִּים בַּבֹּקֶר*, 'he rose early in the morning.'

A verb which takes an accusative in the Qal, in the Hiph'il (or Pi'el when causative) may take two accusatives; e.g. *לָבַשׁ אֶת־הַבֶּגֶד*, 'he put on the garment'; *הִלְבִּישׁ אֹתוֹ אֶת־הַבֶּגֶד*, 'he caused him to put on the garment.' Verbs which denote abundance or lack (such as *מָלֵא*, 'be full of . . .') take an accus. in the Qal, and consequently two accus. in the causative voice; e.g. *מָלֵא אֶת־הָאָרֶץ*, 'he filled the land with violence.'

- (d) The Hithpa'el may express reciprocity; e.g. *הִתְרְאוּ*, 'they looked at one another.' By an



extension of this use, we have such words as הִתְהַלֵּךְ, 'walk oneself about', *i.e.* walk to and fro.

Its reflexive use frequently takes the sense of playing a part, *e.g.* הִתְחַכֵּם = he pretended to be wise; הִתְנַבֵּא, 'he acted in an excited manner, like a prophet.

§ 5. All these Perfects, except the Hiph'il, are conjugated in the same way as the Perfects Qal. The Niph'al, Pu'al, and Hoph'al are just like קָטַל; the Pi'el and Hithpa'el, like the stative כָּבַד; *e.g.* קָטַלְתָּ, קָטַלְתָּהּ, קָטַלְתָּם, etc.

In the Hiph'il the י־ is retained before the vocal affirmatives, but becomes — before the consonantal:

*Sing.* הִקְטִילָהּ, הִקְטִילָהּ, הִקְטִילָהּ, etc.

*Plur.* הִקְטִילְתֶּם, הִקְטִילְתֶּם, etc.

#### VOCABULARY.

בָּקַשׁ, Pi., seek, search for.	סָתַר, Niph., be hidden, hide oneself.
דָּבַר, Pi., speak.	
כָּבַד, Niph., be honoured.	Hiph., hide.
Hiph., harden; Pi., honour.	Hithp., hide oneself.
Hithp., get oneself honour.	שָׂמַד, Hiph., destroy, exterminate.
שָׁלַח, Pi., send away.	זָכַר, Hiph., make mention of, commemorate.
לָחַם, Niph., fight (בְּ, against).	
מָלַט, Niph., be delivered, escape.	צָדַק, Hiph., justify, acquit.
	Hithp., justify oneself.
Pi. or Hiph., deliver.	שָׁלַךְ, Hiph., cast, throw.

#### EXERCISES.

1. Translate into English:

- (1) דָּבְרוּ אֵלַי לֵאמֹר הֲלֹא נִמְלִט מִיָּדְךָ :  
 הִזְכִּירוּ אֶת-מַצֹּת נְבִיאֵיהֶם : (3) לֹא בִקְשָׁתָם

אֶתִּי וְלֹא בָּרַתָּם אֶת־נִבְיָאִי: (4) הִשְׁמִדְתָּ  
 אֶת־הַקֶּבֶב הַזֶּה: (5) <sup>1</sup> הִקְטַתְרוּ אֲנִשֵּׁי יִשְׂרָאֵל  
 בְּלַפְנֵיהֶם: (6) הִשְׁלַךְ רֹאשׁוֹ אֲלֵיהֶם מִדַּעִיר:  
 (7) לֹא הִנְדִּיקוּ אֹתָנוּ וְלֹא נִמְלְטָנוּ מִיָּדֵיהֶם:  
 (8) שָׁלַחוּ מִהָאָרֶץ כִּי נִלְחַמְנוּ בָּם: (9) דִּבְרָה לִי  
 לֵאמֹר לָמָּה הִקְבַּרְתָּ אֶת־לִבְךָ: (10) שָׁלַחְתָּ  
 אֶתִּי וְאֵינִי לֹא דִבַּרְתִּי אֶת־הַרְגָה עָלֶיךָ:

2. Translate into Hebrew:

- (1) The woman sought <sup>my</sup> face, for I justified her before the king. (2) They cast his head unto us. (3) They fought with us all that night, but God <sup>2</sup> delivered us from their hand. (4) She sent away her sons from before her. (5) I was hidden from your face, for you had sought me all that day. (6) In their days these things were recorded according to the command of the king. (7) We got ourselves honour before them. (8) I searched for the woman, whose sons I had delivered. (9) She spake saying, Will they not make a covenant with him? but (and) a covenant was not made on that day. (10) They exterminated that people and all that was theirs, and no man escaped <sup>3</sup> from their hand.

<sup>1</sup> See § 3. (b) above.

<sup>2</sup> Put the Subj. before the Verb.

<sup>3</sup> Say 'there did not escape a man.'

## CHAPTER XVI.

STRONG VERBS—*Continued.*

## A. Imperfect and Imperative Qal.

§ 1. The Perfect, as we have seen, is inflected by affirmatives; the Imperfect mainly by preformatives<sup>1</sup> (*i.e.* prefixes put before the first root-letter): but in five forms there are affirmatives as well.

The preformatives are the same for the corresponding persons of the sing. and plur., except in the first person.<sup>2</sup>

The Imperative is identical in form with the Imperfect, when the preformatives are dropped; *e.g.*

הִקְטִיל (m.), 'thou shalt kill.'      קְטֹל, 'kill thou.'  
הִקְטִילִי (f.),         "         "      קְטֹלִי,         "

(Note full short vowel under p.)

## § 2.

QAL.	Imperfect.	Imperative.
Sing. 3rd p. m.	יִקְטֹל	
3rd p. f.	תִּקְטֹל	
2nd p. m.	תִּקְטֹל	קְטֹל
2nd p. f.	תִּקְטֹלִי	קְטֹלִי
1st p. c.	נִקְטֹל	

<sup>1</sup> It is convenient in verbal forms to speak of preformatives and affirmatives, rather than prefixes and suffixes, to avoid confusion. The term 'verbal suffixes' is thus restricted to the pronoun suffixes attached to the verb to denote the direct accusative; *e.g.* the *ני* in *קִטְּלָנוּ*, 'thou-didst-kill-us' (see Chap. XXVI.).

<sup>2</sup> Both they and the affirmatives seem to be abbreviated forms of the personal pronouns, but the *י* in the 3rd pers. has not been satisfactorily explained.

QAL.	Imperfect.	Imperative.
Plur. 3rd p. m.	יִקְטְלוּ	
3rd p. f.	תִּקְטְלֶנָּה	
2nd p. m.	תִּקְטְלוּ	קְטֹל
2nd p. f.	תִּקְטְלִי	קְטֹלִי
1st p. c.	נִקְטֹל	

### § 3. Remarks.

1. The second vowel in most strong verbs is '—'. This is tone-long, being lengthened from an original — (to judge from the analogy of Arabic). Therefore it is replaced by vocal Sh<sup>wa</sup> before vowel affirmatives.

Stative verbs however have — in the second syllable; *e.g.* וְשָׁכַב, וְשָׁכַבְתָּ : וְשָׁכַבְתָּ, וְשָׁכַבְתָּ (plural וְשָׁכַבְתֶּם, etc.).

2. Note the '— in the 2nd fem. sing., as in the original form of the corresponding person in the Perfect

3. Note the — in the 1st p. sing., as נ nearly always prefers — to —.

\* 4. In the older books of the Old Testament we frequently find a }— added to the plur. forms in ו—. This ו}— is supposed to mark an emphatic form: it is used mostly in pause forms or in divine utterances.

\* 5. In the 3rd and 2nd fem. plur. we often have ו}— for ו}—, especially in the Pentateuch.

### § 4. Prohibitions.

The Imperative is never used with a Negative. Prohibitions are expressed—

(a) either by אִלֵּךְ with the Imperf. (οὐ κλέψῃς of N.T. Greek),

(b) or by אַל (not) with the Jussive, which is a modification of the Imperfect (see below, Chapter XVIII.) = μὴ κλέψῃς.

אִלֵּךְ with the Imperfect is properly a negation of fact

with a strong note of assurance; **לֹא תִקְטֹל**  
 'you are not going to kill.'

Hence the Imperf. in prohibitions is stronger than the Jussive, and is usually found in divine commands.

## VOCABULARY.

אִם, 'if'; with Perf.	תִּשְׁפֹּךְ, pour out.
or Imperf.	דַּרְשׁ, seek, require.
Also Interrogative,	פָּקֵד, visit, appoint, muster.
... אִם ... הֲ, 'is it?	Hiph., set over, make
... or is it ... ?'	overseer.
לְמַעַן אֲשֶׁר } 'in order that,' לְמַעַן } with Imperf.	גָּדַל (Pi.), make great, bring up (children).
פֶּן, 'lest,' with Im- perf.	(Hiph.), magnify.
	(Hithp.), magnify one- self.
קָרַב (stative), draw near.	

## EXERCISE.

## I. Translate into English:

- (1) לֹא תִשְׁפֹּךְ אֶת-דָּמִי הָאֵשׁ וְאִם תִּשְׁפֹּךְ מִיָּדְךָ
- אֶדְרֹשׁ אֶת-דָּמוֹ: (2) שְׁמְרוּ אֶת-לִבְבְּכֶם מִכָּל-דָּעַ
- פֶּן אֲשַׁפֵּשׁ אֶתְכֶם: (3) לָמָּה לֹא תִזְכֹּר אֶת-הַבְּרִית
- אֲשֶׁר כָּרַתִּי עִמָּךְ: (4) נִדְרַשׁ יְהוָה אֱלֹהֵינוּ:
- (5) אֲמַר לְנָשִׁים הָאֵלֶּה לָמָּה לֹא תִדְרֹשְׁנָה
- אֵלַי לְמַעַן אֶפְקֹד אֹתָבָן: (6) הֲלֹא תִזְכֹּר
- אֶת-אִישׁוֹ: (7) אֲמַרְתָּ בְּלִבְךָ אֲגִדֵּל בְּאַרְץ
- וְנֹאנִי אֶפְקֹד עָלַי אֶת-כָּל-עֲוֹנָי: (8) הָאֲשֶׁכֶב
- בְּמָקוֹם הַזֶּה הִלֵּילָה אִם אֶרְדָּף אֶתְרִיקָם:
- (9) לֹא תִשְׁלַחוּ אֲנָשִׁים אֵלָיו: (10) קָרַב אֵלַי
- אֶתָּה וּבְנֶיךָ לְמַעַן תִּגְדְּלוּ לִפְנֵי:

## 2. Translate into Hebrew:

- (1) Why will ye not keep his words, O daughters of Israel? (2) They will pursue after them on the mountains. (3) I will pursue after her, lest her heart be heavy. (4) Wilt thou keep my commands, or wilt thou pour out blood before me? (5) O daughter of Israel, I said unto thee, 'Draw near unto me, that I may remember thee in affliction.' (6) We will pour out the blood of their sons and daughters like water. (7) I will judge you; for ye made a covenant with me, and ye will not hearken unto me. (8) She brought up the boy, and he (was) to her for a son. (9) I will not visit her, until she keeps my judgments. (10) Judge between him and me. (11) Trust thou (fem.) in the Lord thy God.

CHAPTER XVI.—*Continued.***B. Imperfects and Imperatives of other Voices** (see Paradigm A).

- (a) *Niph'al*. The Perfect  $\text{הִקְטִיל}$  is probably evolved out of a primitive form  $\text{הִקְטִיל}$ . The Imperfect of this would be  $\text{יִהְיֶה־קֹטֵל}$ : the last two vowels are made tone-long, and we get  $\text{יִהְיֶה־קֹטֵל}$ , which assimilates the ה and ק and becomes  $\text{יִקְטִיל}$ . The Imperative may always be arrived at in every voice by taking the primitive form of the Imperfect and dropping the י. Hence Imperative Niph'al is  $\text{הִקְטִיל} = \text{קֹטֵל}$ .

In inflection the tone-long  $\text{—}$  becomes vocal Sh<sup>w</sup>a before the vocal affirmatives, and becomes  $\text{—}$  before the consonantal;

e.g. Impf. plur.  $\text{יִקְטִילוּ}$   
 $\text{תִּקְטִלְנָה}$ , etc.

- (b) *Piel*. The Perfect originally  $\text{קִטַּל}$  becomes  $\text{קָטַל}$ .  
 The Imperfect „  $\text{קֹטֵל}$  „  $\text{קִטֵּל}$ .  
 The Imperative „  $\text{קֹטֵל}$  „  $\text{קִטֵּל}$ .

In inflection the tone-long  $\text{—}$  becomes vocal Sh<sup>w</sup>a before the vocal affirmatives, but remains before the consonantal;<sup>1</sup>

<sup>1</sup> Contrast the 3rd and 2nd f. pl. Impf. Niph., which have  $\text{—}$  in the penultimate, with the  $\text{—}$  here. The Passive voices prefer  $\text{—}$  (cp. Niph'al, Pu'al, Hoph'al).

*e.g.* Impf. Plur. יִקְטְלוּ  
 יִקְטְלוּהוּ, etc.

The 1st p. sing. is יִקְטֹל.

(*c*) *Pu'al*. Imperfect יִקְטָל.

Imperative wanting.

(*d*, *Hiph'il*). The Perfect הִקְטִיל probably rests on an original form הִקְטִיל. The first ׀ was thinned down to ׀ as in the *Pfel*: the second ׀ has, oddly enough, become ׀, and only reappears before consonantal affirmatives *e.g.* in Perfect הִקְטִילָה, הִקְטִילָתָּ.

The Imperfect is יִקְטֹל (for יִקְטִיל).

The Imperative is הִקְטֵל.<sup>1</sup>

In inflection, ׀ appears with the second root-letter in both Imperf. and Impera. before vocal affirmatives, *i.e.* where the syllable is open: but ׀ before consonantal affirmatives, *i.e.* where the syllable is closed.

So we get:

<i>Imperf.</i> 2nd p. m. sing.	תִּקְטֹל	<i>Imperf.</i>	תִּקְטֹל
2nd p. f.	תִּקְטִילי		תִּקְטִילי
3rd p. m. plur.	יִקְטֹלוּ		etc.
3rd p. f.	תִּקְטִילָה		

(*e*) *Hoph'al*. Imperfect (יִהְיֶה =) יִקְטָל.  
 Imperative wanting.

(*f*) *Hithpa'el*. Imperfect (יִהְיֶה =) יִתְקַטֵּל.  
 Imperative יִתְקַטֵּל.

(׀ becomes ׀ before consonantal affirmatives;  
*e.g.* יִתְקַטֵּלָה).

<sup>1</sup> Note the ׀ which appears also in the Jussive *Hiph'il*. Perhaps it marks a tone of decision in giving an order.



## VOCABULARY.

שָׂרַף, to burn.	עִיר (f.), city.	Plur. עָרִים
שָׁמַר (Niph.), to take heed, beware	שָׁלוֹם (m.), peace.	(־ fixed). <sup>1</sup>
אֵשׁ (f.), fire.		

<sup>1</sup> i.e. the ם is never thinned into vocal Shewa.

## EXERCISE.

## 1. Translate into English:

(1) אֶסְתֵּר כִּי יִבְקֹשׁוּ אֹתִי: (2) וְלִחְמוּ בִי  
וְאַתָּה הַמֶּלֶךְ אֹתִי מִיָּדָהֶם: (3) לָמָּה תִּבְקֹשִׁי  
אֶת־פָּנַי דְּבָרִי לִי מִח־לֵד: (4) הַשֶּׁמֶר־לָהּ פֶּן  
תִּשְׂרָף עִירָהּ בָּאֵשׁ: (5) מִח־תִּדְבָּרְנָהּ לִי כִי לֹא  
תִתְגַּדֵּלְנָה לְפָנַי: (6) נִכְרַת בְּרִית עִמָּכֶם וְלֹא  
נִשְׁמֵד אֶת־עֲרִיכֶם: (7) דְּבַרְתָּ לוֹ לֵאמֹר  
הַשָּׁלוֹם לָהּ וְהוּא אָמַר לָמָּה אֲדַבֵּר לָהּ דְּבָרִי  
שָׁלוֹם: (8) הַפְּקֹדִי עֲלֵיהֶם אֲנָשִׁים רָעִים לְמַעַן  
יִזְכְּרוּ אֶת־דְּבָרִי: (9) וּבְיָמִים הַהֵמָּה לֹא תִבְקֹשׁוּ  
וְלֹא תִזְכְּרוּ: (10) יִפְקֹד עַל־בֵּית הַמֶּלֶךְ  
וְעַל־כָּל־אֲשֵׁר־לוֹ:

## 2. Translate into Hebrew:

- (1) I will escape from his hand. She will not escape.  
Escape ye. (2) Cause-to-come-near to me your  
children,<sup>1</sup> in order that they may hear what I  
shall speak unto them. (3) Thou (fem.) shalt  
not deliver thy sons from their hands. (4) Seek  
ye my face: thy face will I seek. (5) We will  
fight with them, lest our city be destroyed. (6)  
They spoke to him, saying, 'Beware lest thou  
justify the wicked more than the good.' (7) She  
will get herself honour; for they will make-  
mention-of her to the king. (8) We will speak

<sup>1</sup> Say 'sons.'

to her saying, 'Beware lest thou burn our city with fire; and if thou shalt destroy it, the blood of thy sons shall be shed like water.' (9) Do not honour that evil woman, O daughters of Israel. (10) Fight against them, and do not seek peace from that people.

\* NOTE — The following scheme of the Hebrew verb which, judging by the analogy of Arabic, seems to represent it in its fundamental form, will be useful to compare with the forms actually found:

	Qal.	Niph'al.	Piel.	Pual.	Hiph.	Hoph.	Hithpa'el.
3 m. s.	קָטַל	נִקְטַל	קָטַל	קָטַל	יִקְטַל	יִקְטַל	יִתְקַטַּל
3 f. s.	קָטַלְתְּ	etc.	etc.	etc.	etc.	etc.	
2 m. s.	קָטַלְתָּ						
2 f. s.	קָטַלְתְּ						
1 s.	קָטַלְתִּי						
3 pl.	קָטְלוּ						
2 m. pl.	קָטַלְתֶּם						
2 f. pl.	קָטַלְתֶּינָה						
1 pl.	קָטַלְנוּ						
Imperf.							
3 m. s.	יִקְטַל	יִתְקַטַּל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִתְקַטַּל
3 f. s.	תִּקְטַל	etc.	etc.	etc.	etc.	etc.	etc.
2 m. s.	תִּקְטַלְ						
2 f. s.	תִּקְטַלִּי						
1 s.	אֶקְטַל						
3 m. pl.	יִקְטְלוּ						
3 f. s.	תִּקְטַלְנָה						
2 m. pl.	תִּקְטְלוּ						
2 f. pl.	תִּקְטַלְנָה						
1 pl.	נִקְטַל						

	Qal.	Niph'al.	Pi'el.	Pu'al.	Hiph.	Hoph.	Hithpa'el.
Imperat.							
2 m. s.	קָטַל	הִתְקַטַּל	קָטַל	קָטַל	הִקְטַל	הִקְטַל	הִתְקַטַּל
2 f. s.	קָטְלִי	etc.	etc.	etc.	etc.	etc.	etc.
2 m. pl.	קָטְלוּ						
2 f. pl.	קָטְלֶנָּה						
Inf. Abs.	קָטַל	הִתְקַטַּל	קָטַל	קָטַל	הִקְטַל	הִקְטַל	הִתְקַטַּל
Const.	קָטַל	הִתְקַטַּל	קָטַל	קָטַל	הִקְטַל	הִקְטַל	הִתְקַטַּל
Part. Act.	קָטֵל	מִתְקַטֵּל	מְקַטֵּל	מְקַטֵּל	מְקַטֵּל	מְקַטֵּל	מִתְקַטֵּל
Pass.	קָטַל						

This scheme fails to account for the *çere* in the Niph'al Imperf. and Imperat., and in most parts of the Pi'el and Hithpa'el, and for the long *hireq* in the Hiph'il. It would seem that these vowels were introduced to vary the monotony of the constant *a* sound.

## CHAPTER XVII.

JUSSIVE, COHORTATIVE. AND COHORTATIVE  
IMPERATIVE.

§ 1. The Jussive is a form of the Imperfect, used chiefly in giving commands. It is only found in the 2nd and 3rd persons (the 2nd person chiefly in prohibitions); its negative is  $\text{לֹא}$ , not  $\text{לֹא}$ .

In form it is like the Imperfect pronounced rapidly to give a tone of decision. In strong verbs it is identical with the ordinary Imperfect in every voice but the Hiph'il. In the latter,  $\text{--}$  appears instead of  $\text{י--}$  in a closed syllable (just as in the Imperat. Hiph.);

*e.g.*  $\text{יִקְטֹל}$ , let him cause-to-kill.

$\text{לֹא תִקְטֹל}$ , do not thou (m.) cause-to-kill.

$\text{לֹא תִקְטִילי}$ , „ „ (fem.) „ „

§ 2. The Cohortative is used in self-encouragement; it expresses a resolution 'with more keenness and energy, and with a deeper personal interest or emotion, than the mere Imperfect.'<sup>1</sup> It is therefore usually confined to the first person: its negative is  $\text{לֹא}$ .

Its mark is the syllable  $\text{הִיָּ}$ , affixed to the Imperfect, the previous vowel being dropped unless it is  $\text{י--}$  or  $\text{י}$ ; <sup>2</sup> *e.g.*  $\text{אֶקְטֹלֶה}$ , 'let me kill'; but  $\text{אֶקְטִילֶה}$ , 'let me cause-to-kill.' The  $\text{הִיָּ}$  is necessarily accented unless the syllable im-

<sup>1</sup> Driver, *Hebrew Tenses*, p. 51. It often gives a polite tone to the expression of the resolution, almost as of asking leave.

<sup>2</sup> or  $\text{י}$  when long by nature; *e.g.*  $\text{אֶבִּיֶּה}$ , 'let me come.'

mediately preceding contains a long vowel; *e.g.* אֶקְטֹלָה, but אֶמָּוֹתָה, 'let me die.'

### § 3. The Cohortative (or 'Emphatic') Imperative.

The same affirmative הִי־ is also attached to the 2nd p. masc. sing. of the Imperative, to give it a tone of personal feeling (sometimes expressing decision, sometimes making the command less brusque). The previous vowel in the Imperative becomes vocal Sh<sup>e</sup>wa, unless it is יִ or וּ (or וּ when naturally long; see § 2, note 2); and the primitive full short vowel reappears, if necessary, under the first root-letter; *e.g.*

קָטַל becomes קְטֹלָה or קְטִילָה (qōṭlah).<sup>1</sup> [קְטִילָה impossible.]  
הִקְטִיל „ הִקְטִילָה

§ 4. The particle נָא, 'prithēe,' is frequently added to the Cohortative, Jussive, and Imperative (as well as to such particles as הִנֵּה, 'behold') to mark the supplicatory nature of the request or resolution, or sometimes to strengthen an exhortation. It is usually joined to the verb, by a Maqqeph, the ultimate vowel of the verb being shortened unless it is accented;<sup>2</sup> *e.g.* שִׁמְעָה־נָא לִי, 'hear me, I pray thee.'

### VOCABULARY.

עֲתָה, now.	נָפַל, to fall.
רַק, only.	כָּתַב, to write.
כֵּן, thus (in reference to what precedes).	קָבַץ, to collect.
כֵּן, thus (in reference to what follows).	שָׁהַת <sup>3</sup> (Piel), to destroy; Hiph. to corrupt.
הִנֵּה, lo, behold.	סָפַר, Qal, to count; Piel, to relate.
סֵפֶר (m.), book.	לָמַד, to learn; Pi. to teach.
אֶרֶץ, to the ground.	

<sup>1</sup> The student is reminded that the penultimate in all such cases is half-open.

<sup>2</sup> נָא is an enclitic; *i.e.* bears no accent.

<sup>3</sup> —, not —; see Chap. VI. A. § 2.

## EXERCISE.

## 1. Translate into English:

(1) מִיָּה-לֵךְ בְּבִרְחָא לִי: (2) קָרַב אֵלַי וְאֶקְרָבָה אֵלֶיךָ: (3) יִשְׁמְרָה אִם יִקְבְּנוּ וְאִם יִלְחֲמוּ עֲלֶיךָ אֵל יִבְדֹּד לְבָבְךָ: (4) בַּק הַשְׁמִרָה לָכֶם פֶּן תִּבְקָשׁוּ אֶת-לִבְכֶּם: (5) בָּזְלוּ אֶרְצָה לְבָנָי לֵאמֹר אֵל-יָא תִשְׁתָּה אֶת-עֵינָיו: (6) וְיִשְׁמְרָה בְּתִבְחָא בְּסִפֵּר אֶת-דְּבָרֵי וְאֵל תִּכְתֹּר מִהַמְלָךְ: (7) אֵל תִּשְׁתָּה אֶת-לִבְכֶּם לְבָנָי: (8) בָּה תִבְדְּרוּ לוֹ לֵאמֹר אֵל תִּקְרַב אֵלַי אֶת-בְּנִיָּה כִי רָשִׁים הָיָה: (9) בַּק שְׁמִיעָה-יָא לִי וְאֶלְמַדָּה אֶתָּה: (10) אֶלְחָמָה בְּאִישׁ הָיָה וְאֶלְמַד אֶתָּה:

## 2. Translate into Hebrew:

- (1) Let me lie down there—Do not lie down. (2) And now let all his men be collected and let us fight against their city and destroy it. (3) O keep thou this law. I have not been able to keep it. (4) Only teach me thy commandments, and let me magnify thee thus. (5) Do not thou throw that which is good before the swine (חֲזִירִים). (6) And now, lest they grow too great for this people, let us cast their city to the ground, and let us burn it with fire. (7) Let me not make a covenant with him. (8) Do not thus magnify the evil words of your prophets. (9) Lo, I prithee, I have told thee all that is in my heart, and I have not hidden a thing. (10) Let us not fight against them, for they are too strong for our men.

## CHAPTER XVIII.

### WAW CONSECUTIVE AND WEAK WAW.

#### § 1. Waw Consecutive.

Hebrew is above all things a language of word-painting: it can draw a vivid picture in two or three words; but it is lacking in the complex structures and syntax which belong to more elaborate languages such as Greek. Thus it has only two modifications of the verbal stem to fill the place of all the tenses and moods of such languages.

Again, it has very few subordinate clauses: where we should say, 'after going there, he killed his enemy, as he sat in his house,' Hebrew says 'he went there; now his enemy was sitting in his house, and he killed him there': or again, 'he was on the point of getting off his horse and killing him, when his horse ran away,' would be, in Hebrew, 'He said in his heart, "Let me now get down from on my horse and kill him," and his horse ran away.'

Now this lack of subordinate clauses would cause great confusion, if (e.g.) *וַיֵּלֶךְ וַיַּחַל וַיִּשְׁמַח* could mean either 'he went there and (then) killed him,' or 'he went there, and he had (previously) killed him.' In the former case 'killed' follows on, or *is consecutive to*, his going: in the latter case it is not, but gives the *circumstances* of his going. And Hebrew marks this by expressing the two sentences quite differently,—the former 'and killed' by a *Waw Consecutive* with the verb, the latter by a *Circumstantial* clause. In other words, it employs a special method of denoting every verb in a narrative which is in direct sequence (either of time or logic) to the preceding verb.

§ 2. This method may be explained as follows:

- (a) In a consecutive narrative of *past* events, the first verb in the series fixes the time or completeness of the whole series, and is put in the perfect: all subsequent or consecutive actions in the same series are treated from the standpoint of the first action, *i.e.* as incomplete, and therefore are expressed by putting the verb with  $\text{---}\aleph$  in the Imperfect. 'He went there' (Perfect); 'and-fought him' (Imperfect, because incomplete when he went), 'and-killed him' (similarly Imperfect). 'The tense which expresses development is the Imperfect.'<sup>1</sup>

RULE: *all verbs except the first, in a consecutive narrative of past events, are put in the Imperfect and are joined to the Copula  $\text{---}\aleph$ , which is then pointed like the article; e.g.  $\text{וַיֵּלֶךְ וַיַּחַד} =$  'he went and (then) killed.'*

- (b) It still remained to find a method of expressing consecution in future time (or in any series where the first verb is Imperfect). Apparently by false analogy with the scheme described in (a), rather than by any logical process, *it was customary, when the first verb in a series was Imperfect, to express all consecutive actions in the same series by the Perfect, joined to Waw pointed with vocal She'wa; e.g.  $\text{וְיִלָּחֵם וְיִמָּוֶת} =$  'he will fight and will (then) kill,' or 'he used to fight and used (then) to kill.'*

In the best Hebrew, whenever  $\aleph$  is joined to the Perfect or Imperfect it is consecutive, except in the one class of instances explained below in § 5.

Conversely, all consecutive actions in a series are expressed by Waw consecutive attached to the verb, when the verb stands first in the clause. If, however, there is any word interposed between

<sup>1</sup> Kennett, *Hebrew Tenses*, p. 38.



Waw and the verb (*e.g.* the negative), the verb assumes its simple, non-consecutive form; *e.g.* ' (he went there) and did not kill ' is  $\text{וְלֹא קָטַל}$  (not  $\text{וְלֹא יִקְטֹל}$ ); ' I said (this) . . . but he said (that) ' is  $\text{אָמַרְתִּי . . . וְהוּא אָמַר}$ .

*Remark.*

Waw consecutive *seems* at first sight to convert the Perf. into the Impf and *vice versa*. Therefore, before grammarians recognised its consecutive force, they used to speak of it as Waw Conversive. This name is unscientific and has been rightly discarded.

§ 3. Further notes on Waw Consecutive.

- (a) The Imperfect with Waw consecutive always takes the Jussive form except in the 1st pers. sing.; *e.g.* in the Hiphil it is  $\text{וַיִּקְטֹל}$  (not  $\text{וְיִקְטֹל}$ ); 1st person,  $\text{וַיֵּאקְטִיל}$ .<sup>1</sup>
- (b) Waw consecutive with the Imperfect draws back the accent from the ultimate to the penultimate *when the latter is long and open*; and then the ultimate vowel must be shortened; *e.g.*  $\text{וַיֵּלֶךְ}$ , 'he will go';  $\text{וַיֵּלֶךְ}$ , 'and he went.'<sup>2</sup>
- (c)  $\text{וְיָהִי}$ , 'and it shall come to pass,' are usually  $\text{וַיָּהִי}$ ,<sup>3</sup> 'and it came to pass,' followed by Waw consecutive, but *never* without some intervening words; *e.g.* 'and it came to pass after these things that he killed . . .' is

<sup>1</sup> It will be remembered that the Jussive proper is never used in the 1st person. In the 1st person, the Imperf. with Waw consec. occasionally takes the form of the Cohortative.

<sup>2</sup> With the 2nd m. s. of the Perfect it has the effect of throwing the accent forward from the penultimate syllable to the ultimate, provided that there is a long vowel in the ante-penultimate to bear the countertone; *e.g.*  $\text{קָטַלְתָּ}$  but  $\text{וְקָטַלְתָּ}$  (with Metheg). This rule does not stand when the verb is in Pause nor in the Perf. Qal of ה' stems.

<sup>3</sup> The student is reminded that י seldom takes Dagesh forte; see above, Chap. V. § 3. Rem. 3. יִהְיֶה is the Jussive form of יָהִי, the Imperf. of יָהִי.

וַיְהִי אֲחֵרֵי הַדְּבָרִים הָאֵלֶּה וַיִּקְטֹּל (but וַיְהִי would be impossible).

- (d) Waw consecutive very often introduces the apodosis of a conditional sentence; *e.g.* 1 Sam. xx. 6, וְאִם יִפְקֹד . . . וְאָמַרְתָּ, 'if he shall miss me, then thou shalt say.'<sup>1</sup>

§ 4. Circumstantial clauses are clauses which break the consecution of events by giving some attendant circumstance. In such clauses, if there is a verb, the Waw must be kept apart from it by the interposition of some noun or pronoun; *e.g.* וַיִּבְשָׁלוּם לָקַח = 'now Absalom had taken . . .' (not, 'and (then) Absalom took').

(In most of these clauses the verb is in the participle; see Chap. XXI., and Appendix D).

§ 5. Weak Waw is Waw attached to the verb without influencing its form (*i.e.* not consecutive). It is always pointed with vocal Sh<sup>wa</sup>.

Weak Waw is rarely found in good Hebrew except with the third person 'of the Jussive, and with the Cohortative;

*e.g.* וַיִּקְטֹּל, 'and let him kill.'

וַיִּאֲקָטְלָה, 'and let me kill.'

In translation וַיִּקְטֹּל may often be rendered 'that he may kill'; *e.g.* Gen. xxxviii. 24, 'bring her out that she may be burned,' is literally 'and let her be burned,' וַתִּשְׂרֹף.

\* *N.B.*—Two verbs of which the meaning is synonymous or the action contemporary, are sometimes joined by weak Waw rather than Waw consecutive; *e.g.* 1 Sam. xii. 2, וַאֲנִי זָקֵנָה וְשִׁבְתִּי, 'I am old and grey-headed.'

# VOCABULARY.

וְהָיָה, to be, become, happen.	וַיַּעֲמֵד, he will stand.
וַיָּשָׂא, to lift up. Impf. וָשָׂא.	וַיִּהַרֵּג, he will kill.
וַיֵּלֶךְ, he will go.	וַיֹּאמֶר, and he said.

<sup>1</sup> See further, Appendix E.

אֲדוֹן (m.), lord. Plur. used in addressing a superior.	נָהָר (m.), river.
בָּשָׂר (m.), flesh.	עֵינַי (f.), eye. Dual עֵינָיו = 'His eye' = עֵינוּ.
all mankind.	רַב, great. Plur. רַבִּים, 'many.'
כְּבוֹד (m.), glory.	

## EXERCISE.

## 1. Translate into Hebrew :

- (1) They dwelt by the rivers of that land, and they remembered his covenant and kept his words. (2) I will remember thy glory, and will keep thy words. (3) Justify thou him, that he may honour thee. (4) I pursued after them, and I fought with them, and I burnt their city in (the) fire. (5) The men and women of this city went to him ; now (and) they had sent their children away from there ; but (and) they did not escape, and their city was burned. (6) And it came to pass after these days that he lifted up his eyes ; and behold ! a man ; and he went and said to him, ' Who art thou ? ' (7) And it shall come to pass after these things that thy sons shall stand before me all their days. (8) And he brought him near to the king : and he stood before him and said, ' O deliver me, I pray, my Lord the King. ' (9) And all flesh corrupted their heart on the earth ; and they used to go after that-which-is-evil in my eyes. (10) If thou shalt go after them, then I will destroy thee.

## 2. Translate into English :

וַיֹּאמֶר <sup>1</sup> יֵשׁוּעַ לְדָוִד אֲשֶׁלָּחָה אֹתָהּ וְיָרֵדְתָּ אֵלַי  
בְּנִי ; וְנָלַךְ דָּוִד וַהֲגִה אִישׁ גָּדוֹל מְאֹד לִפְנֵי  
אֲנָשֵׁי יִשְׂרָאֵל וַיִּרְדֹּף אַחֲרֵיהֶם וַיַּחַרֵּג רַבִּים ;  
וַיֹּאמֶר דָּוִד אֶלְחָמָה בּוֹ וַיִּשְׁפֹּט יְהוָה בְּיָדִי

<sup>1</sup> Jesse.

וַיִּבְנוּ וַיִּנְדְּבוּ <sup>1</sup>הַפְּלִשְׁתִּים לְאֹמֶר הַבִּיהוֹנָה בְּשָׁחָת  
וְהָאֹמֶר בְּלִבָּבָהּ לְחַרֵּג אֹתָהּ: הַלְחֹם-בִּי לְעֵינַי  
הַיָּזֶם וְאֶשְׁפָּכָה אֶת-דָּמָהּ וַיִּכְבְּדוּ בְנֵי יִשְׂרָאֵל  
אֶת-אֵל הָי: וַיִּלְחֹם-בּוֹ דָּוִד וַיִּקְרָת אֶת-רֹאשׁוֹ  
בַּיָּזְלוֹ וַיַּרְדֵּף אַחֲרָיו פְּלִשְׁתִּים:

<sup>1</sup> The Philistine.

## CHAPTER XIX.

### SECOND DECLENSION NOUNS (Š<sup>g</sup>GHOLATES).

§ 1. Second Declension nouns are called Š<sup>g</sup>gholates, because they have Š<sup>g</sup>ghol in the ultimate syllable. Originally they were monosyllables; and they fall into three classes, according as their primitive vowel belongs to the *ā*, *ī*, or *ō* class.

(a) *ā* Class. Primitive form מֶלֶךְ becoming מֶלֶךְ, 'a king.'

With pronominal suffixes מֶלֶכִּי, etc.<sup>1</sup>

(b) *ī* Class. { Primitive form צֶדֶק becoming צֶדֶק, 'righteousness.'

Primitive form סֵפֶר becoming סֵפֶר, 'a book.

With pronominal suffixes צֶדֶקִּי, סֵפֶרִי, etc.

(c) *ō* Class. Primitive form בֶּקֶר becoming בֶּקֶר.

With pronominal suffixes בֶּקֶרִי, etc.

Thus the *ā* class has ׀ in the penultimate.

" " *ī* " " ׀ or ׀ in the penultimate.

" " *ō* " " — " "

#### *Remarks.*

1. Most Š<sup>g</sup>gholates with ׀ in the penultimate belong to the *ā* class.

2. With suffixes, the penultimate is closed, מֶלֶכִּי (not מֶלֶכִּי).

<sup>1</sup> The ultimate Š<sup>g</sup>ghol in the Absolute is merely added to facilitate pronunciation, and is not needed before suffixes. It is called a 'helping' vowel. So in English we insert a vowel sound between the s and m in such words as 'prism,' 'schism'; but this sound disappears in 'prismatic,' 'schismatic.'

3. When the second root-letter is a guttural, the word has two pathahs; e.g. נָעַר, 'lad'; נָעִירו, 'his lad' (with compound Sh<sup>g</sup>wa under the guttural).

When the third root-letter is a guttural, it takes pathah before it; e.g. זָרַע, 'seed'; זָרְעו, 'his seed.' (See Chap. VI. A § 2. (d))

4. The accent falls on the penultimate; i.e. where it necessarily was in the monosyllabic forms

\* In pause,  $\text{—}$  in this syllable usually becomes  $\text{—}$ ; e.g. אָרֶץ, אָרֶד; but מֶלֶךְ.<sup>1</sup>

§ 2. Plurals. In the plural all S<sup>g</sup>gholates take the form of plurals of the first declension; e.g. מְלָכִים (not מַלְכִּים), 'kings'; סְפָרִים, 'books.' In the Construct, and with the four 'heavy' pronoun suffixes, the original short vowel reappears under the first letter:

e.g. מְלָכֵי (not מַלְכֵי), 'kings-of . . .' (penultimate half-open).

מְלָכֵינוּ, 'our kings.'

מְלָכֵיכֶם, 'your kings' (antepenultimate half-open).

מְלָכֵיהֶם, 'their kings'

For the plural stem, see further, p. 222.

§ 3. Duals. The dual is formed quite regularly, i.e. by adding ים— to the *singular* stem; e.g. מְלָכִים, 'a pair of kings':<sup>2</sup> אָזֶן, 'ear'; אָזְנַיִם, 'ears.'

#### § 4. Feminines.

(a) S<sup>g</sup>gholate forms add הָ— to the primitive stem to form the feminine; e.g. מְלָכָה, 'queen.' In the singular they present no difficulty: but in

\* <sup>1</sup> A few nouns, which strictly belong to the first declension, take a S<sup>g</sup>gholate form in the Constr. sing.; e.g. יָרֵךְ, 'side,' Constr. יָרֵךְ: בֶּתֶקֶה, 'shoulder,' Constr. בֶּתֶקֶה.

<sup>2</sup> The Construct dual therefore is usually מְלָכֵי (distinguish מְלָכֵי, which is plural). Sometimes, however, the penultimate in the dual becomes half-open in the Construct and before heavy suffixes.

the plural they add וֹת— to the masculine plural stem, e.g. מַלְכוֹת, 'queens'; Constr. מַלְכוֹת.

- (b) There is a class of feminine nouns, which form their Absolutes like the feminines of the first declension in, הַ—: but in the Construct and with suffixes, they merely add ת— to the stem, and take S<sup>g</sup>gholate forms; e.g. מַמְלָכָה, 'kingdom' (first declension in form).

Constr. (מַמְלָכָת) = מַמְלָכָת (just as מַלְכָּה = מַלְכָּה).

With suff. מַמְלֶכְתִּי, etc.

Plural מַמְלָכוֹת.

(These nouns mostly have the prefix —מ or —מ).

- \* (c) Another fairly numerous class of feminine nouns is of the form גְּבוּרָה, 'lady, queen' (גְּבוּרָה is also found for the Absolute); אֲדָרְת, 'cloak.'

These will give little difficulty. A few have peculiarities like כְּתָנִית or כְּתָנִית, 'cloak', plur. כְּתָנִים; but these must be learned from a lexicon.

# VOCABULARY.

(N.B. (a) or (i) after a word means that it has — or — in its stem.)

דֶּרֶךְ (m.), way, path (a).	נַעֲרָה (f.), maid.
עֶבֶד (m.), servant (a).	קֶרֶב (m.), midst (i).
נֶפֶשׁ (f.), soul, life (a).	אָזֶן (f.), ear.
יָלֵד (m.), child (a).	קִדְּשׁ (m.), holiness.
אֶרֶץ (f.), land (a).	מִלְחָמָה (f.), war.
רֶגֶל (f.), foot (a).	מַמְלָכָה (f.), kingdom.
נָעִר (m.), lad, attendant (a).	

'My holy hill' is הִר קִדְּשִׁי (the-hill-of my-holiness).

'His warriors' is אֲנָשֵׁי מִלְחָמָתוֹ.

לְתַת is a Sġholate noun used as a preposition = 'under, in the place of . . .,' and is generally used with plural suffixes; e.g. לְתַתָּי = 'under him, in his stead.'

## EXERCISE.

## 1. Translate into English:

(1) וְהִנָּחָה בְּכַשׁ יְיָ אֵת אָזְנוֹ וְכַנָּהּ  
 וְכַנָּהּ וְכַנָּהּ בְּכַשׁ לְתַתָּי: (2) אֵל  
 מַלְאָכָה בְּלִיָּהּ בְּכַשׁ: (3) אֲשַׁמִּידָה אֶת-  
 בְּלִיָּהּ בְּכַשׁ אֶתְכֶם: (4) וְנִשְׁחַת בְּלִיָּהּ  
 אֶת-כַּנָּהּ לְתַתָּי: (5) שְׂמִיעִי אֶתְכֶם אֶת-כַּנָּהּ  
 דְּפַרְתִּי וְאֶשְׁמַע אֶתְכֶם לְתַתָּי בְּכַשׁ מַלְאָכָה:  
 (6) הֲלֹא נִתְּבַּח בְּכַשְׁרִי מִלְּפִי יִשְׂרָאֵל: (7) לִמְד  
 אֶתְכֶם וְאֶתְלַמְּדוּ אֶתְכֶם: (8) יָרְדוּ בְּכַשְׁרִי אֶתְכֶם  
 מִלְּחָמָתְכֶם וְנִקְבְּנוּ אֶתְכֶם מִלְּחָמָתְכֶם: (9) וְנִשְׁחַת  
 עַל-הַר קָדְשִׁי בְּכַשְׁרִי מִלְּחָמָתְכֶם מִלְּחָמָתְכֶם:  
 (10) הֲלֹא בְּכַשְׁרִי<sup>1</sup> עַל-כַּשְׁרִי בְּכַשְׁרִי הוּא  
 וְנִקְבְּנוּ:

## 2. Translate into Hebrew:

- (1) His lad—her maidens—their ears (du.)—my feet (du.)—your books—their servants—under me—their midst. (2) Do not ye speak good words in the ears of this people. (3) And their warriors cut off the feet and hands of this man. (4) Your ways are not my ways. (5) Thou art my king of righteousness, and I will dwell on thy holy hill. (6) And it came to pass in those days that his young-men sought his life, and they killed him where he was (under him). (7) They have ears and hear not; feet, and they walk not

<sup>1</sup> על translate 'for.'



in my holy way. (8) If any one (a man) shall escape from with me, then let me be killed in his stead. (9) And the servants of the king had heard him; and they went and recounted these things in the ears of their king. (10) Let me walk (go), I-pray-thee, in thy holy ways all my days.

## CHAPTER XX.

### THE INFINITIVES.

§ 1. Each voice has normally two forms of the Infinitive, commonly called the Absolute and Construct, though it is doubtful whether there is really any linguistic connexion between them. Of these, the Construct is much the commoner, being used with all prepositions and (usually) wherever the Infinitive is a verbal noun. The Infinitive Absolute merely gives the idea of the verb undefined in any way; it paints an action, without regard to agent, time, or circumstances. (See further below in § 3).

The Infinitive Construct is, except in the Hiph'il, identical in form with the Imperative (which is derived from it).

	Qal.	Niph'al.	Pi'el.	Pu'al.	Hiph'il.	Hoph'al.	Hithpa'el.
Constr.	קָטַל	הִקְטִיל	קָטַל (wanting)	קָטַל (wanting)	הִקְטִיל (wanting)	הִקְטִיל	הִתְקַטֵּל
Absol. <sup>1</sup>	קָטַל	הִקְטִיל	קָטַל	קָטַל	הִקְטִיל	הִקְטִיל	הִתְקַטֵּל
		הִקְטִיל	קָטַל				

\* *Remark.*

A few Infin. Constr. are formed like fem. nouns of the first declension; *e.g.* the two statives אָהַב, 'love,' and יָרָא, 'fear,' make אֲהַבָּה and יִרְאָה. We find לִיְרָאָה = 'to fear,' with an accusative. Cp. the form לִקְרָאת, 'to meet.'

### § 2. Infinitive Construct and its Declension.

(a) It is used without a preposition as the verbal

<sup>1</sup> The beginner will find it sufficient at first to learn, of the Absolute Infinitives, only the Qal and Hiph'il.

noun; *e.g.* I Sam. xv. 22, שָׁמַע מִזְבֵּחַ טוֹב, 'hearkening<sup>1</sup> is better than sacrifice.'

- (b) 'To kill' is לָקַח (with the penultimate usually closed; *i.e.* 'to pursue' is usually לָרַד, not לָרַד).

{ 'At the killing of . . .'

{ 'About the time of the killing of . . .', is בְּקִטְל or בְּקִטְל (penultimate half-open; *i.e.* בְּרַד from רַד).

*e.g.* "וַיְהִי בְּקִטְל אֶחָד הַנְּבִיאִים וַיָּ" 'and it came to pass, when Jezebel killed the prophets, that . . .'

- (c) The infinitival noun takes pronoun suffixes.

The *Qal* קָטַל is declined somewhat like the *Ṣēgholates* in '—; it drops its — and then necessarily takes a full short vowel under the first root-letter<sup>3</sup> instead of *Shēwa*; *e.g.* קָטַלִּי (qōṭli), 'my killing.' The penultimate is half-open, except in קָטַלְהָ<sup>4</sup> and קָטַלְכֶם (וְ), where it is necessarily closed.

The *Niph'al*, *Pi'el*, and *Hithpa'el* drop the — in declension (after the model of third declension nouns: see the next chapter).

*e.g.* בְּהִתְקַבְּדִי, 'when I get myself honoured.'

וַיְבָרֵךְ, 'my speaking.' וַיְבָרֵךְ, 'thy speaking' (with the original — reappearing instead of *Shēwa*).

<sup>1</sup> The beginner should carefully distinguish the English use of 'hearkening' as a noun from its use as an adjective (participle).

<sup>2</sup> There is sufficient *pause* on וַיְהִי (marked by the English comma) to require *Dagesh lene* in the next word.

<sup>3</sup> The *holem* is changeable, the underlying form being קָטַל. The Absolute was originally קָטַל; therefore the *ḥ* is here unchangeable, as it represents a naturally long —.

<sup>4</sup> קָטַלְהָ and קָטַלְכֶם are sometimes found.

*The Hiph'il* keeps  $\text{—}$  in declension.<sup>1</sup>

*The Suffixes* may be either subjectival or objectival (except in the 1st p. sing.:<sup>2</sup> e.g.  $\text{בְּהַרְגָּהּ}$  may = either 'at the killing of her' or 'at her killing (some one else).'

- (d) The negative with the Infin. Con-tr. is usually  $\text{לֹא־לַבְלֹתִי}$ ,<sup>3</sup> 'so as not to . . .' (the following Infin. has no  $\text{—}$ ).

e.g.  $\text{לֹא־לַבְלֹתִי שְׂמִיעַ$ , '(so as) not to hearken.'

### § 3. Infinitive Absolute.

- (a) Its commonest use is to emphasise the finite verb; e.g.  $\text{וְהָלַךְ הַמֶּלֶךְ}$ , with-the-act-of-ruling thou shalt rule; i.e. 'thou shalt verily be king.'

[Cp.  $\epsilon\pi\iota\theta\upsilon\mu\acute{\iota}\alpha\epsilon\pi\epsilon\theta\upsilon\mu\eta\sigma\alpha$ , Luke xxii. 15; cp. also Jas. v. 17.]

- (b) Continued or gradual action is often expressed by an Infin. Absol. following the finite verb and combined with the Infin. Absol. of  $\text{הָלַךְ}$  (or some kindred verb);

e.g.  $\text{אָל הָעִיר הָלֹךְ וְקָרִיב}$ , 'they gradually drew near to the city.'

$\left\{ \begin{array}{l} \text{וַיֵּלֶךְ הָלֹךְ וְבָכָה} \\ \text{עָלוּ עָלָה וְבָכָה} \end{array} \right.$  'and he went, weeping the while.'  
'they went up, weeping the while.'

(Sometimes in place of the Infin. Absol.  $\text{הָלֹךְ}$  we have the participle  $\text{הֹלֵךְ}$ , coupled to a verbal adjective.)

- (c) A certain number of Infin. Absol. are used adverbially (especially in the Hiph'il);

<sup>1</sup>  $\text{קָטַלִּי}$  always = 'my killing (some one else).' 'The killing of me' is expressed by putting a different suffix on to the verb; see below, Chapter XXVI.

<sup>2</sup> With  $\text{קָן}$  and  $\text{בָּ}$  the forms are  $\text{קָבַלִּי קָבַלִּי}$ .

*e.g.* הַרְבֵּה, lit. 'making much,' *i.e.* greatly, much, many.

הַיָּטִב, lit. 'making good,' *i.e.* well.

בְּהֵרָא, 'quickly.'

(d) The Infin. Absol. is frequently used in vivid utterance for some part of the finite verb. It simply focuses attention on the verbal notion, and leaves the hearer to discover the time, person, etc., of the action.

It is frequently found for the Imper.; *e.g.* Deut. v. 12, שָׁמֹר אֶת־יְמֵי הַשַּׁבָּת, 'keep the Sabbath-day.'

Sometimes for the Cohortative; *e.g.* Isa. xxii. 13, אֲכַל וְשָׁתוּ, '(let us) eat and drink.' Cp. 1 Kings xxii 30.

Sometimes it carries on a consecutive narrative, instead of Waw consec. with the Imperfect; *e.g.* Ex. viii. 11, וַהֲקִיֵּד אֶת־לְבוֹ, 'and he hardened his heart.'

#### VOCABULARY.

זֶרַע (m.), seed, <i>literal or metaphorical</i> (a).	חֲלִילָה לִי מֶן, <i>with Infin.</i> , far be it from me to do.
חֶרֶב (f.), sword (a).	
כֶּסֶף (m.), silver (a).	לִבְלֹתִי, not, <i>with Infin.</i>
זָהָב (m.), gold.	מָחָר, to-morrow.
גִּבְלָה (f.), corpse.	הֵנָּה, hither.
עָם (m.), people; with suff. עַמִּי.	יִרָא, be afraid (usually with מֶן and Infin.).
בֶּן (m.), son; with suff. בְּנֵי, בָנָה.	

## EXERCISE.

## 1. Translate into English:

- (1) הָלַלְתָּ לִּי מַלְכָּם בָּהּ: (2) אָנֹכִי גָלִיָּה  
 לָבוֹב לַגִּבּוֹר אֶתְּךָ בְּעַמֶּיךָ: (3) אֶתְּךָ בָּנִי  
 נָאִי הַמֶּלֶךְ אֶעֱדֶנָּה אֶתְּךָ: (4) וְרָא מִקֶּרֶב  
 הַמָּדָה גִּדְּדִיכָה אֵלָיו: (5) וַיְהִי כַּיּוֹם הַמֵּלֶכֶת  
 מָדָה וַיֵּאמֶר אֶעֱדָה אֶת-הַמֶּלֶךְ וַיָּתֵנִי לוֹ  
 אֶת-בְּכֹרִי וְאֶת-קֶדְשִׁי: (6) וְרָאִי מִשְׁפָּלִיךְ אֶת-  
 בְּבִלְתִּי שָׂמָּה כִּי אֶמְרוּ אֵין וְשָׂרְשֵׁנוּ אֶת-יִשְׂרָאֵל:  
 (7) אֵל הַמֶּלֶךְ שָׂמָּה עַד שְׁמִיעָבָם אֶת-קוֹלִי:  
 (8) וַיִּשְׁבְּנוּ תַּחְתֵּינוּ כַּיּוֹם וַיִּמָּחֶר בְּבָקָשׁ לַמֶּלֶכֶת:  
 (9) וַיִּכְבֹּד וַיְחַיֶּה אֶת-לִבָּב הַמֶּלֶךְ לְבִלְתִּי  
 שָׁלָחָם: (10) וַאֲמַרְתָּ לְבָנָה וּלְנִרְגָּה לֵאמֹר  
 לֹא בְחַרְתִּי לְקַחְתִּי אֶת-הָאָרֶץ:

## 2. Translate into Hebrew:

- (1) And it came to pass, when our warriors killed their king, that they said, 'Lo! his kingdom is ours.' (2) And it came to pass, when we spoke to him, that he told (said to) his servants to honour us. (3) And it shall come to pass on the day of thy fighting with him, that thou shalt destroy that city and its sons in its midst. (4) I will indeed judge between thee and them. (5) My heart is too heavy for me to speak (=heavy from speaking). (6) The hand of the Lord was with him, so that they did not stand<sup>1</sup> before him. (7) And it came to pass, when they cast his son's corpse at his feet, that he sought to kill them. (8) Far be it from me to

<sup>1</sup> Their-not-standing.

shed the blood of my servants. (9) And he .  
went to visit him, with (and) his sword in his  
hand. (10) Is it to kill him (that) thou hast  
purposed,<sup>1</sup> as thou didst kill the Egyptian<sup>2</sup>  
man?

<sup>1</sup> Said in thy heart.

<sup>2</sup> מִצְרִי.

## CHAPTER XXI.

## PARTICIPLES AND THIRD DECLENSION NOUNS.

## A. Participles.

§ 1. The participles are as follows:

	Qal	Niph'al.	Piel.	Pual.	Hiph'il.	Hoph'al.	Hithpa'el
Active	קָטַל	נִקְטַל	קָטַל	קָטַל	מִקְטִיל	מִקְטָל	מִתְקַטֵּל
Passive	קָטַל	נִקְטַל	קָטַל	קָטַל	מִקְטִיל	מִקְטָל	מִתְקַטֵּל

*Remarks.*

1. All the voices, except the Qal and Niph'al, form their participles by prefixing **מ** to the imperfect stem; *e.g.* Pi. Impf. **נִקְטַל**; partic. **מִקְטִיל**.<sup>1</sup>

2. The three Passive voices (Niph., Pu., and Hoph.) take **־** in the ultimate.

3. The Qal has two participles. **קָטַל** is its proper participle = 'killing' (adjectival), or 'one killing' (a killer) = *ὁ ἀποκτείνων*. **קָטַל** is probably the only surviving part of an old Passive of the Qal which exists throughout in Arabic.<sup>2</sup>

## § 2. Declension.

- (a) Participles with **־** in the ultimate syllable, drop it in declension; *e.g.* **קָטַל**; fem. **קָטְלָה**; m. plur. **קָטְלִים**; with suff. **קָטְלִי**, 'my killers.'

<sup>1</sup> This **מ** may be connected with **מִי** ('who?' or 'whosoever'); *cp.* **מִי** and **מִי**, which are so often prefixed to the first root-letter of the verb stem to form nouns of the first declension; *e.g.* **מִשְׁפָּט**, 'judgment': **מִשְׁפָּט**, 'gift' (**נָתַן**).

<sup>2</sup> Ges. K. (§ 50, a), however, regards it as an 'original verbal noun.'



With הָ — נָם — בֵּן —, the short vowel in place of Sh<sup>wa</sup> is ֿ; *e.g.* קַטֵּלָה, 'thy slayer.'

So the Constr. plur. is קֹטְלֵי; *e.g.* Gen. ix. 10, יֵצְאֵי הַתֵּבָה (lit. the goers-out-of the ark), 'those that go out of the ark.'

In the Construct singular the ֿ is unchanged; *e.g.* יֹשֵׁב הָעִיר, 'an inhabitant of the city.'

(b) Participles with ֿ or יֿ in the ultimate, retain it in the Absolute forms; *e.g.* נִכְבְּדִים, 'honoured'; so Hiph'il, מְקַטְּלִים.

(c) *Feminine Singular.* The feminine singular has a second form which is Ş'gholate and is commoner than the other;

*e.g.* קַטֵּל; fem. קַטְלָה or קֹטְלָה  
מְקַטְּלִי; fem. מְקַטְלָה or מִקְטִילָה  
נִקְטָל; fem. נִקְטְלָה or נִקְטִילָה

### B. Third Declension Nouns—

Comprise all which have an unchangeable vowel in the penultimate, and a tone-long ֿ in the ultimate.

§ 1. These are, for the most part, really participles Qal of a verb; *e.g.* שֹׁפֵט, 'a judge.' They are declined just like participles, *i.e.* dropping the ֿ.

Constr. sing. שֹׁפֵט

Absol. plur. שֹׁפְטִים

With suff. שֹׁפֵטְךָ, שֹׁפֵטֶיךָ, שֹׁפֵטֵינוּ

*N.B.*—אֹיֵב, 'enemy,' makes אֹיְבָה (not אֹיְבָה).

§ 2. The other third declension nouns, which are not participial in form, also drop the ֿ in declension; *e.g.* מִזְבֵּחַ, 'altar'; Constr. sing. מִזְבֵּחַ;<sup>1</sup> with suff. מִזְבְּחִי, מִזְבְּחֶךָ, etc.; plur. מִזְבְּחוֹת.

So כִּסֵּא, 'throne'; כִּסֵּאוֹ, 'his throne.' (*N.B.*—Dagesh

<sup>1</sup> The ֿ is usually shortened to ֿ in the Constr. sing. of these nouns.

forte is not inserted in sibilants with vocal Sh<sup>w</sup>wa, when followed by a guttural. See Chap. V. § 3, Rem. 3). Cp. also בֵּן; with suff. בְּנִי, etc.

There is a class of adjectives, formed from the Pi<sup>e</sup>l, stem of verbs, which decline in the same way as these nouns. They nearly all denote physical infirmities; e.g. עִוֵּר, 'blind'; אֵלֵם, 'dumb'; חֵרֵשׁ, 'deaf' (= חֵרֵשׁ). Plur. עִוְרִים, etc. (NB.—Dagesh forte omitted in חֵרֵשׁ; see Chap. V. § 3, Rem. 3.)

### C. Remarks on certain uses of the Participle.

§ 1. The participle is very often used in *circumstantial clauses*, i.e. clauses which are not in the consecution, but give the circumstances of the action (see Chap. XVIII. § 4).

So Gen. xxiv. 62: 'Isaac came from the way of the well; *for he was dwelling at . . .*,'—וַיָּבֹא יִצְחָק בָּ—.

Gen. xviii. 8: 'Abraham took food and set it before them, *and they ate with him standing beside them . . .*,'—וַיֵּלֶךְ עִבְדָּם עִלֵּיהֶם וַיֹּאכְלוּ. (See, further, in Appendix D). Note that in such clauses the subject with ו usually comes at the beginning.

§ 2. Such clauses are often found to emphasise contemporaneity, frequently with the addition of עוֹד, 'yet, still'; cp. Job i. 16, וְהָיָה כֵּן, 'one was still speaking when another came.'

§ 3. הִנֵּה, 'behold,' when followed by the Present or Future or Imperfect in English, usually takes the participle in Hebrew; cp. Gen. xxiv. 30, 'And it came to pass when . . . that he came unto the man; and lo! he was standing by,'—וַיֵּלֶךְ (הוּא) עֹמֵד עָלָיו.

§ 4. The negative with the participle is usually אֵין. This is properly Construct of אֵין, 'nothingness'; and (unless it has a pronoun suffix) is generally found in construction with a noun; e.g. אֵין אִישׁ שֹׁמֵעַ, 'there is no one listening.'

(הִנֵּה, עֵיד, and אֵין all take pronoun suffixes; see next chapter.)

## VOCABULARY.

שֹׁפֵט (m.), judge.	אֵין, nought. Constr. אֵין,
אֹיֵב (m.), enemy. (With	there is not.
2nd p. suff. אֵיבָה.)	עֵיד, yet, still.
כֹּהֵן (m.), priest.	אֲחֵרִים, other. Plur. אֲחֵרִים.
מִזְבֵּחַ (f.), altar.	אֵינָה, where? אֵינָה, whither?
כִּסֵּא (m.), throne.	מֵאֵין, whence?
עִוֵּר, blind.	גַּם, also, even.
אֲדָמָה (f.), ground.	גַּם . . . גַּם = both . . . and

## EXERCISE.

## 1. Translate into English:

- (1) הִנֵּה הָעֵיד שְׂרוּפָה בָּאֵשׁ וְאֵין אִישׁ שָׁם;  
 (2) יֵלְכוּ אֶל-מִזְבְּחִי גַם הָעֹנִים: (3) אֶל  
 הַתְּקַרֵּב הִנֵּה כִי הָאֲדָמָה אֲשֶׁר אֲנִי עֹמֵד שָׁם  
 אֲדַמָּת קֹדֶשׁ הִיא: (4) הִנֵּה עֲבָדֵי הַלְּכִים  
 אֲחֵרִי אֶל הַיָּם אֲחֵרִים: (5) עֵיד הוּא מִנְּבֵר  
 אֵלָיו וְהִנֵּה הַנְּבִיא יֵרֵד מִהַמִּזְבְּחוֹת: (6) וַיֹּאמְרוּ  
 אֵינָה הָאֲנָשִׁים וַיֹּאמֶר הֲלֹא הֵמָּה נְסֻתָּיִם  
 בְּהָרִים: (7) שָׁמְעוּ לִי יֹשְׁבֵי יְרוּשָׁלַם אֲנִי  
 גַם-אֲנִי מִמֶּלֶט אֲתֹכֶם מִיַּד אֹיְבֵכֶם וּמִיַּד  
 כָּל-יֹדְעֵיכֶם: (8) הֵמָּה מִיִּשְׁחִיתִים אֶת-דִּרְכֵיהֶם  
 לִפְנֵי: (9) אֲנִי שֹׁפֵט לְהַצִּידִק אֹתָהּ: (10)  
 וְהַמְלָכִים יִשְׁבֹּרִם <sup>1</sup> אִישׁ עַל-כִּסְאוֹ לִפְנֵי הָעֵיד:

## 2. Translate into Hebrew:

- (1) I am thy judge. (2) Lo, their priests were going down thence, both they and their wives.

<sup>1</sup> = Each man.

(3) Deliver me from all my enemies and my pursuers, for they are many. (4) The God, who giveth (use partic.) me all my blessings, will surely justify me. (5) Lo, the prophets were speaking evil things in the ears of the king, as he sat on his throne. (6) While she was speaking to him, her son sought to slay him with his sword. (7) Lo, the prophet will speak all the words of these books in the ears of the people. (8) There is none that speaketh comfortably-to-me (=on-my-heart), or that honoureth me. (9) He asked them<sup>1</sup> where they dwelt,<sup>2</sup> whence they had come,<sup>2</sup> and whither they were going; and they told him. And he said. 'Ye are honoured in my eyes.'

<sup>1</sup> Use direct questions.

<sup>2</sup>  $\square\eta\eta\eta$  = ye have come.

## CHAPTER XXII.

## עוד, הנה, מן, אין, AND נ WITH SUFFIXES.

עוד, מן, אין, and in part הנה, insert a נ before the suffixes of the singular 1st and 3rd persons, and of the plural 1st person:

'me' is עֲנִי (= en-ni).

'him' is עֲנֵהוּ (= en-hu).

'her' is עֲנֶהָ (= en-hah).<sup>1</sup>

'us' is עֲנֵנוּ (= en-nu).

<i>Sing.</i>				
1st p. c.	עוֹדֵנִי	{ הֵנִי הֵנִי <sup>(a)</sup>	אֵינֵנִי	מֵמֵנִי
	(I am still.)	(Lo, I am.)	(I am not.)	(from me.) (like me.)
2nd p. m.	עוֹדָה	הֵנָּה	אֵינָּה	מֵמֶנָּה <sup>(b)</sup>
f.	עוֹדָהּ	הֵנָּה	אֵינָּהּ	מֵמֶנָּה (wanting)
3rd p. m.	עוֹדָנּוּ	הֵנּוּ	אֵינֵנּוּ	מֵמֵנּוּ
f.	עוֹדָנָהּ	הֵנָּה	אֵינָנָהּ	מֵמֶנָּה

\* (a) Pause הֵנִי.

\* (b) Pause מֵמֶנָּה.

<sup>1</sup> There is no Mappiq in the final ה, as the preceding ה (which is assimilated to נ) was sounded.

Plur.

1st p. c.	עוֹדְנוּ	{ הָנֻנוּ <sup>(a)</sup> הָנֻנוּ	אֵינֵנוּ	מֵנֵנוּ	קֵנֵנוּ
2nd p. m.	עוֹדָם	הָנָם	etc.	מֵנָם	קֵנָם
f.	עוֹדֵנָן	הָנָן		מֵנָן	קֵנָן ('wanting;')
3rd p. m.	עוֹדֵם	הָם		מֵהֶם	קֵהֶם <sup>(1)</sup>
f.	עוֹדָן	הֵן		מֵהֶנָּה	קֵהֶנָּה

\* 'a. Pause הָנֻנוּ.

<sup>(1)</sup> 'also קֵהֶם.

Notes on מֵן and בֵּ.

(a) בְּבִנִי is supposed by many to have arisen out of a reduplication of בֵּן, which gave בְּבִנִי. But it may be simply for בְּנִי. קֵבִי is from בְּנוּ, a longer form of בֵּ, <sup>1</sup> which is found in poetry.

(b) מֵן properly means 'separation.' Hence it = 'from, away from, some of—.'

כּ = 'like.' — כֵּ . . . — כֵּ = 'as . . . so . . .' (with nouns or with pronoun suff.).

# VOCABULARY.

אֶחָד (m.), one (adject. following noun). Fem.	שָׁנָה (f.), year. Plur.
אֶחָת.	שָׁנִים.
שְׁנַיִם, two, with masc. nouns (usually precedes noun in apposition).	כִּדְבָר (m.), wilderness.
שְׁנַיִם, two, with fem. nouns.	קָרַע, tear, rend (Impf. (קָרַע).
בִּגְד (m.), garment (i).	יֵשׁ there is. יִשָּׁךְ, thou art (with partic.).
בְּדִקָּה (m.), righteousness (i).	כִּי אֵם, but (after preceding negative).
בְּדִיק, righteous.	עַד-כִּתִּי, how long?

<sup>1</sup> We also find בְּנוּ = בֵּ. and לָמוּ = לֵ, in poetry.

EXERCISE

1. Translate into English :

(1) כְּמוֹנֵי בָהֶם וַיָּבֹעֲמֵי בְּעֵינָם: (2) רַבִּים  
אֶנְחֵנוּ מֵכֶם: (3) עַד-מָתִי לֹא תִמְלֹט אֹתִי  
בְּאַדְקָה כִּי הִנֵּנִי בְּמֹת בָּהֶ: (4) עוֹדָה מִדְּבַר  
אֵלָיו וְהִנֵּה אִישׁ יֹרֵד לְבַקֵּשָׁה: (5) הִנֵּה  
מִסְתַּרֶת אֶת-בָּהָה כִּי אִמְרָה בֶּן וַיִּבְקְשׁוּ אֹתוֹ  
לְהָרְגוֹ: (6) אֵינֵנוּ מְבַקְשִׁים רַע כִּי אִם אֲנָשִׁים  
עֲדִיקִים אֶנְחֵנוּ: (7) וַיְהִי אַחֲרֵי שָׁתַיִם שָׁנִים  
וַיֵּלֶךְ אֶל-הַמֶּלֶךְ וְהֵנּוּ יֹשֵׁב עַל כִּסְאוֹ וַיֹּאמֶר  
לַמֶּלֶךְ הִנֵּנִי אֲדֹנִי וַיֹּאמֶר הַנִּשָּׂה מְבַקֵּשׁ נַפְשִׁי:  
(8) אֵין כְּמֹהוּ בְּכָל-הָאָרֶץ: (9) יֵשׁ-לִי גַם בֶּן  
אֶחָד גַּם בֵּת אַחַת: (10) עוֹדֵנִי מִדְּבַר אֵלָיו  
וְהַפְּהִנִים יִרְדּוּ שָׁמָּה:

2. Translate into Hebrew :

(1) And it came to pass after two years, while he was still dwelling in the land, that there went unto him from the wilderness two men with their garments torn,<sup>1</sup> and two women with them. (2) Lo, she is still seeking my life, and I, whither shall I go? (3) He is not speaking good words in my ears. (4) And he rent his garments and said, 'Our warriors are few (say "men of fewness") and our enemies are stronger than we.' (5) And (some) of them spoke to me, saying, 'Beware; how long art thou not speaking that which is pleasing to<sup>2</sup> the king?' (6) Far be it from me that I should kill (any) of you; but I will surely deliver you from your enemy. (7) There hath not been<sup>3</sup> any one like thee among all the kings

<sup>1</sup> Say, 'torn-of (Pass. Partic. Qal) garments.'

<sup>2</sup> Say, 'that which is good in the eyes of . . .'

<sup>3</sup> הָיָה.

of Israel. (8) Thus shalt thou speak to him, saying, 'Lo I am thy servant.' (9) They took her son from with her and went on <sup>(ל)</sup>, their way. (10) And what have I been able to speak compared with <sup>(ע)</sup> you? (11) And it came to pass, when the man of God heard that the king had rent his clothes, that he sent to him saying, 'Why hast thou rent thy clothes? Dost thou not remember that there is a prophet in Israel?'

# GENERAL EXERCISE.

Translate into English :

וַיְהִי אַחֲרֵי יָמִים רַבִּים וַיְדַבֵּר יְהוָה הָיָה  
אֶל-<sup>(a)</sup>אֱלֹהֵיוֹ לֵאמֹר <sup>(b)</sup>לֵךְ אֶל-<sup>(c)</sup>אַחָאָב וְאִשְׁלַחְהוּ  
מִסָּר עַל-בְּנֵי הָאָרֶץ: וַיֵּלֶךְ אֱלֹהֵיוֹ וַתַּרְעֵב חֲזָק  
שָׁם: וַיִּקְרָא אַחָאָב אֶל-<sup>(d)</sup>עֲבָדָיו אֲשֶׁר עַל  
בֵּיתוֹ וַעֲבָדָיו הָיָה יָרָא אֶת-יְהוָה מְאֹד: וַיְהִי  
בְּחִנּוּרֵי <sup>(e)</sup>אִיזָבֵל אֶת-דָּבִיאִי יְהוָה וַיִּסְתֶּר עֲבָדָיו  
מֵאָחָב דָּבִיאִים וַתֵּן לָהֶם לֶחֶם וּמִיִּם: וַיֹּאמֶר  
אַחָאָב אֵלָיו לֵךְ לִבְקֹשׁ מִיָּם לְסוּסִים: וַיַּחֲלֶק  
לָהֶם אֶת-הָאָרֶץ אַחָאָב הָלַךְ דָּרָךְ אֶחָד וַעֲבָדָיו  
הָלַךְ דָּרָךְ אֶחָד: וַיְהִי עֲבָדָיו בְּדֶרֶךְ וַהֲגָה  
אֱלֹהֵיוֹ לִבְנֵי וַיֹּאמֶר הֲאֵתָה נָח אֲדֹנִי אֱלֹהֵיוֹ:  
וַיֹּאמֶר לוֹ אֲנִי לֵךְ אֲמַר לְאֲדֹנֶיךָ הִנֵּה אֱלֹהֵיוֹ:  
וַיֹּאמֶר מָה חֲטָאתִי כִי אֵתָה נָתַן אֶת-עֲבָדָי  
בְּיַד אַחָאָב לְהַרְגֵנִי: כִּי אֵין מִמֶּלֶכָה אֲשֶׁר לֹא  
שָׁלַח שְׂמָה לִבְקֹשָׁה וְאֵתָה אֲמַר לְאֲדֹנֶיךָ  
הִנֵּה אֱלֹהֵיוֹ: וַהֲיָה אֲנִי אֵלֶיךָ מֵאֵתָה וְיָרִים יְהוָה

<sup>(a)</sup> Elijah.

<sup>(b)</sup> Impera. from הָלַךְ.

<sup>(c)</sup> Ahab.

<sup>(d)</sup> Obadiah.

<sup>(e)</sup> Jezebel.



יִשָּׁא<sup>(a)</sup> אֶתְּךָ וְהָרַג אֶתְּכָב אֶת־עַבְדְּךָ: הֲלֹא  
 דִּבַּרְתָּ לְאָדָמִי אֶת־אֲשֶׁר יִשָּׂה עַבְדְּךָ בְּהָרַג אֶיִזְבֵּל  
 אֶת־נַבְיָאִי יְהוָה וְאֶסְתִּיר בַּעַח אֲנָשִׁים מִבְּנֵי־אִי  
 יְהוָה: וְאָמַר אֶל־יְהוָה הִי<sup>(b)</sup> יְהוָה אֲשֶׁר יַעֲבֹדֵנִי  
 לְפָנָיו בֵּי הַיּוֹם אֵלֶּךָ אֱלֹהֵי:

<sup>a</sup> Imperf. of יִשָּׁא.

<sup>b</sup> הִי = 'as the Lord liveth (I swear) that . . . בִּי'.

## CHAPTER XXIII.

## ACCENTS AND PAUSE FORMS, ETC.

## § 1. The Tone Syllable.

Every<sup>1</sup> independent word in Hebrew has an accent, and the syllable on which it falls is called the tone syllable. More often than not the tone accent is on the last syllable: it may be on the last but one, but not farther back in the word.

The tone syllable can sometimes be determined only by practice, but the following considerations will show in many cases which it is:

- i. A long vowel in a closed syllable must be accented,  
*e.g.* דְּבָרִים.
- ii. A short vowel in an open syllable must be accented;<sup>2</sup>  
*e.g.* מַלְאִים, מְלָלָה.
- iii. The fem. termination הַ- is accented always in nouns and adjectives;<sup>3</sup> *e.g.* נְדוּלָה.
- iv. Pronominal suffixes are accented. In disyllabic suffixes the accent is on the penultimate except in the case of the 3rd and 2nd plur. יֵיכֶם יֵיכֶם.
- v. S°gholates are accented on the penultimate: all

<sup>1</sup> Words joined together by Maqqeph have only one main accent between them.

<sup>2</sup> But it is sufficient if the syllable bears the counter-tone, Metheg (on which see below in § 5); *e.g.* אֶחָדָן. Such a word as הָחֹרֵב is only possible because the ה is virtually doubled.

<sup>3</sup> הַ-, denoting motion towards, is not usually accented.

other nouns on the ultimate; *e.g.* אֶתֶּל, but מְקִיָּה.

- vi The accent in verbs is, in general, on the syllable which contains the second root-letter (except after Waw consecutive, see p. 90, n. 2); *e.g.* קָטַלְתָּ.

### § 2. Accents.

Accents are divided into two classes, disjunctive and conjunctive, the former answering to marks of punctuation in English. There are eighteen disjunctive and seven conjunctive accents; but for practical purposes only the most important of the former come into consideration.

These are

- (1) Šillūq ('end'), marking the last accented syllable in the sentence:<sup>1</sup> sign —.
- (2) 'Athnaḥ ('breathing space'), marking the chief logical break in the sentence: sign —.
- (3) Zāqēph qātōn, which may occur as often as required, marking a break less than that of 'Athnaḥ: sign —.

Every verse<sup>2</sup> has Šilluq; and all, except the very shortest, have 'Athnaḥ;

*e.g.* Gen. xl. 9, וַיִּסְפֹּר שֶׁר־הַמַּשְׁקִים אֶת־חֲלֹמוֹ לְיוֹסֵף, וַיֹּאמֶר לוֹ בְּחֲלוֹמַי וְהִנֵּה גִבֹּן לִפְנֵי:

('And the chief of the butlers recounted his dream to Joseph; and he said to him, (It was) in my dream, and lo, a vine before me.')

### § 3. Pause Forms.

'Athnaḥ and Šilluq always, and Zaqeph qatōn<sup>3</sup> rarely, have the effect of throwing the word, in which they occur, into what is called a 'pause' form; *i.e.* of making its pronunciation slower, by laying special stress upon it.

<sup>1</sup> The last word is followed by the verse-divider (full stop), : , which is called Šōph Pāšūq.

<sup>2</sup> Three books (Psalms, Proverbs, and Job) have a different accentual system.

<sup>3</sup> When a pause form occurs with Zaqeph qatōn, attention is generally drawn to it by a Massoretic note; *e.g.* Gen. xi. 3, לְאַבְרָם, with the note קָמַץ בּוֹ"ק (‘qameṣ with Zaqeph qatōn’).

Of the various modifications caused by pause the following are the most important:

- (1) — in the tone syllable becomes  $\text{—}$  as a rule. *e.g.*

$\text{קָטַל}$  becomes  $\text{קָטַל}$ ;  $\text{יָיַב}$  becomes  $\text{יָיַב}$ .

In Š<sup>g</sup>holates which have — in the penultimate, it usually becomes  $\text{—}$  in pause; *e.g.*  $\text{הָרַךְ}$  becomes  $\text{הָרַךְ}$  'but  $\text{בָּלָךְ}$  is the same in pause.

- (2) Before the suffix  $\text{—}$ , in both nouns and verbs, an accented  $\text{—}^1$  takes the place of the preceding vocal Sh<sup>wa</sup>; *e.g.*  $\text{יִקְטֹלְךָ}$  becomes  $\text{יִקְטֹלְךָ}$ ; and  $\text{יִקְטֹלְךָ}$  (yiktōlka, 'he will kill thee'), becomes  $\text{יִקְטֹלְךָ}$ .

But in prepositions, etc., with suffixes, the pause form of the 2nd pers. masc. sing. is usually identical with that of the 2nd pers. fem.; *e.g.*  $\text{אֵתְּךָ}$  pause  $\text{אֵתְּךָ}$ ;  $\text{לָךְ}$  becomes  $\text{לָךְ}$ . (But  $\text{בְּךָ}$  in pause  $\text{בְּךָ}$ .)

- (3) In verbal forms, a full vowel that has dropped out reappears and bears the tone;

*e.g.*  $\text{קָטַלְךָ}$  (=  $\text{קָטַלְךָ}$ ) becomes  $\text{קָטַלְךָ}$

$\text{יִקְטֹלְךָ}$  "  $\text{יִקְטֹלְךָ}$

$\text{יִשְׁמְעֶנּוּ}$  (=  $\text{יִשְׁמְעֶנּוּ}$ ) "  $\text{יִשְׁמְעֶנּוּ}$

- (4) In certain words, the tone is shifted to the penultimate;

*e.g.*  $\text{אֲתָהּ}$  becomes  $\text{אֲתָהּ}$ , and  $\text{עַתָּה}$  ('now') becomes  $\text{עַתָּה}$ .

$\text{אֲנִי}$  "  $\text{אֲנִי}$

- (5) The displacement of the accent by Waw consecutive no longer takes place.

$\text{וַיִּשָּׁב}$  becomes  $\text{וַיִּשָּׁב}$

$\text{וַיֵּשֶׁב}$  "  $\text{וַיֵּשֶׁב}$

§ 4. Two accented syllables rarely follow each other, unless they are divided by a disjunctive accent. The

<sup>1</sup> *i.e.* the word reverts to its primitive form.

difficulty is usually overcome, either by forcing back the first of the two (a long vowel in a final shut syllable being then shortened), *e.g.* הַשֵּׁכֶר לְךָ; or by using Maqqeph, and dispensing with the first of the two accents; *e.g.* וּרְבִי-בָהּ (Gen. ix 7).

§ 5. Metheg, meaning 'bridle,' is not properly an accent; but is a sign which accompanies vowels in some open, unaccented syllables to mark a certain amount of pause or secondary stress on them. It is a sign that the voice must halt and do full justice to the vowel; *e.g.* in אֱלֹהֶיךָ ('your God') the accent is on the ultimate; but the open '—, two places in front, has in pronunciation a secondary stress, and may be called a counter-tone (cp. in English a word like 'ánti-vívíséctioníst).

The sign of Metheg is the same as that of Šilluq (—); but it does not throw a word into a pause form.

Its chief uses are as follows:

- (1) to lay stress on a vowel in an open syllable standing two places<sup>1</sup> from the tone; *e.g.*

הַחֲרִים יַעֲזִיד.

- (2) to lay stress on a long vowel separated by vocal Sh'wa from the tone; *e.g.* קָטְלָהּ. Hence it is possible to distinguish אָכְלָה (ā-klah), 'she ate,' from אֹכְלָה (ōk-lah), 'food'; or נִירָאוּ (for נִירָאוּ, from נִירָא, 'and they feared,' from נִירָאוּ (from נִירָאוּ), 'and they saw.'

- (3) to emphasise any vowel before a ḥateph vowel; *e.g.* בָּאֶשֶׁר, אֶעֱקֹם.

*Remark.*

Metheg is found wherever a prefix comes before the sacred name יהוה, *e.g.* לַיהוה;<sup>2</sup> and in all parts of יהוה

<sup>1</sup> Or if this syllable is closed, on any vowel in an open syllable farther from the tone; *e.g.* הַחֲרִים יַעֲזִיד.

<sup>2</sup> It will be remembered that this is pronounced לֹאֲדָנִי (for לֹאֲדָנִי, see Chap. X. § 3. (a).

‘to be’), and הָיָה ‘to live’), in which the first ה or י has quiescent Sh<sup>w</sup>a; e.g. יִהְיֶה, ‘he will be.’

§ 6. Note on the Massoretic terms Q<sup>r</sup>ē and K<sup>t</sup>hiv.

The Massorettes, in their marginal notes, frequently give alternative readings, which they mark as קָרָי ‘to be read’), preferring them to the כְּתוּיב, *i.e.* what is ‘written’ in the text. In such cases they attach the vowels, which belong to the קָרָי, to the consonants written in the text, just as they point the sacred name יהוה with the vowels of אֱדָנִי, or occasionally with those of אֱלֹהִים (יהוה). Another similar ‘Q<sup>r</sup>ē perpetuum’ *i.e.* Constant Q<sup>r</sup>ē, which needs no marginal note, is ‘Jerusalem,’ which appears in the text as יְרוּשָׁלַם; here the K<sup>t</sup>hiv is יְרוּשָׁלַם, but the Q<sup>r</sup>ē יְרוּשָׁלַיִם. For an example of a Q<sup>r</sup>ē given in the margin, cp. Gen. xxxiv. 3, where we have הַנֶּגֶז, with the note קרי הַנֶּגֶזָה *i.e.* הַנֶּגֶזָה is to be read, and not הַנֶּגֶז, which is the K<sup>t</sup>hiv).

\*§ 7. Rāphē (רַפֵּה, ‘weak’) is a horizontal line placed over a letter to call attention to the omission of a Dagesh or Mappiq.

### EXERCISE.

1. Read through the Hebrew extract given after the last chapter (p. 113), marking Metheg, Athnah, and Silluq, and put down any words that change their forms in pause.
2. Give the pause forms of—

יָדָה—בָּה—אָתָה—אֶבְחָנוּ—לָבִי—בָּקָה—קָמְלָה  
 קָמְלָנוּ—קָמְלָנוּ—קָמְלָנוּ—יָבִדְנוּ—וּלְהָ

## NOTES ON GENESIS XL.-XLIV.

The beginner is advised at this point to read some chapters of the Hebrew Bible, in order to familiarise himself, not only with what he has already learnt, but also with the chief forms of the weak verbs, before he proceeds to commit these to memory. He should carefully parse every verb, with the aid of the Grammar and Dictionary.

He should carefully note the following points:

A. In "פ" verbs, when the פ has quiescent Sh<sup>e</sup>wa, it is assimilated to the following consonant; e.g. נָפַל; Impf. (יִנְפֹּל =) יַפֵּל (with Dagesh forte).

B. In "ש" verbs, the Impf. has usually two Çeres; e.g. יִשָּׁב; Impf. יִשֵּׁב. The Infin. Constr. with ל is לִישָׁבֶת (לְיִשְׁבֹּת), a Ş<sup>e</sup>gholate noun.

C. In "ל" verbs:

(1) the ה disappears before vowel affirmatives, e.g. גָּלָה, 3rd pers. plur. גָּלוּ.

(2) the Impfs. of all voices end in הָ; e.g. Impf. יִגְלֶה.

(3) in the 2nd and 1st pers. of the Perfects, the ה— becomes י; e.g. 2nd masc. sing. Perf. Qal גָּלִיתִי.

D. In "ע" verbs, if we take קָיָם (Inf. Constr.) as a type, the Impf. Qal is יִקְיֶם, which with Waw consec. appears as וַיִּקְיֶם (way-yāqōm). (These verbs are given in dictionaries under the form of the Infin. Constr.)

Hiph'il Perf. יִקְיֶם, Impf. יִקְיֶם (long vowel in penultimate). (Akin to these verbs are the "ע" verbs.)

E. In "ג" guttural verbs, the guttural usually takes a compound Sh<sup>e</sup>wa in place of a quiescent; and the previous

<sup>1</sup> For the meaning of "פ" verbs, etc., see above, Chap. XV. B. § 2 Rem. I.

vowel is assimilated to the vowel in the compound Sh'wa.  
e.g. **יָגִיד**, Impf. Qal **יִגְדֹּר**.

*F.* The direct object to the verb, if a pronoun is usually attached to it as a suffix, e.g. **יִקְצֹלְךָ**, 'they will kill thee.'

In order to help the beginner, grammatical notes on Gen. xl.-xliv. are appended.

(*N.B.*—(*G*) attached to the number of a chapter denotes that the reference is to a chapter in this Grammar.)

### Chap. XL.

1. **בְּיָמֶיךָ**. Constr. of **בְּיָמֶיךָ**, Hiph. Part. plur. **בְּיָמֶיךָ**, ver. 2).
2. **סְרִיסָיו**, 'his eunuchs'; here the  $\text{־}$  is 'fixed,' i.e. not thinned to vocal Sh'wa: contrast the construct in ver. 7.
3. **וַיָּתֵן**. From **נָתַן** (see Paradigm of  $\text{נָתַן}$  verbs).  
**מִקּוֹם**. Construct: the following relative clause stands for the Absolute.
4. **וַיְהִי**. 3rd plur. of **יָהִי**.
6. **וַיָּבֵא**. Impf. Qal of **בָּרָא**.  
**וַיִּרְאֵהוּ** = **וַיִּרְאֵהוּ**. In  $\text{ל"ה}$  verbs the  $\text{ה}$  of the Impf. is cut off after Waw consec.
10. **הוּא**. (*K<sup>e</sup>thiv* **הוּא**, *Q<sup>re</sup>* **הוּא**) is usually of common gender in the Pentateuch.  
**בְּפִרְחָהּ**. Fem. Part. Qal **פָּרַח** (with prep. **ב**).  
**עָלְתָהּ**. 3rd fem. sing. Perf. Qal **עָלָה** (note the **ת**). Transl. 'its-blossom went-up'.
11. **וַאֲזָה**. Impf. Qal of **לָזַח**, which in this tense behaves as if it were **לָזַח** (see note *A* above).  
**וַאֲזָה**. See note on ver. 3.
13. **וַיִּשְׁיֶבֶת** = **וַיִּשְׁיֶבֶת** (see note *D* above), with pronoun suffix (see note *F*).  
**הָיִיתָ**. See note *C*. (3) above.



- מִשְׁקָהוּ. Nouns and participles in  $\text{הוּ}$  take  $\text{הוּ}$  for 3rd masc. sing. suffix.
14. וְזָרַתְּ לִי. *i.e.* זָרַתְּ לִי (1st pers. sing. pronoun suffix).
- וְהוֹרָאֲתָנִי. In the Hiph. of פ"י verbs, the  $\text{א}$  appears as  $\text{נ}$ .
15. שָׁמִי. From שִׁים (see Paradigm of ע"ו and ע"י verbs).
17. מַעֲשֶׂה. Constr. of מַעֲשֶׂה (noun from עָשָׂה).
18. וַיַּעֲנֶה. 'Apocopated' (*i.e.* shortened) form of וַיַּעֲנֶה. See note on ver. 6 above, and note E.
20. הִלָּחֵת. Anomalous Hoph'al Infin. Constr. of יָלַח. Note that it takes an Accus. though it is Passive.
- וַיַּעֲשֶׂה. Cp. וַיַּעֲשֶׂה in ver. 18.
- תָּרַחֵק. Constr. of תָּרַחֵק.
21. וַיָּשִׁיב. *i.e.* וַיָּשִׁיב with Waw consec. See note D.
23. וַיִּשְׁכַּחְהוּ. Note that (1) the Impf. Qal of שָׁכַח is וַיִּשְׁכַּח, not וַיִּשְׁכַּח; so with all ל" guttural verbs: (2) the pronoun suffix causes the preceding  $\text{ח}$  to be lengthened to  $\text{ח}$ .

## Chap. XLI.

2. עֲלֵה. Fem. plur. of עָלָה (Partic. Qal).
- וְתִרְעִינָה. From תָּרַעַה: see Paradigm of ל"ה verbs.
4. וְהִיאֲבִלָּהָ. Impf. Qal of אָבַל. Cp. יֹאמַר, 'he will say.'
5. וַיִּשָּׁן. Pause form of שָׁן—.
- וַיִּשְׁנֶה. Fem. of שָׁן.
6. וַיִּשְׁדּוּפוּת. Constr. fem. plur. Passive Partic. Qal.
7. וַתִּבְלָעָהּ. See note (1) on xl. 23.
9. חָטְאִי. From חָטָא (note plural of 2nd declension form).

11. וַיִּחַלְקָהּ. Note Cohortative used with Waw consec. in the 1st person. (See p. 90, n. 1.)  
וְהָיָה. ו is frequently pointed with  $\text{ֿ}$ , when a disjunctive accent falls on the next syllable.
12. וַיִּשְׁתַּחֲוֶה-לָּנוּ. The ultimate syllable of the verb is shortened, because it is joined to the next word by Maqqeph, and therefore has no accent.
13. הָשִׁיב. See note D. This is the so-called 'Impersonal' use of the 3rd person ('cp. French 'on'); i.e. the subject is indefinite.
14. וַיִּרְוּ-הוּא. i.e. וַיִּרְוּ-הוּא. See note D.  
וַיִּנְלַח = וַיִּנְלַח (ֿ and furtive Pathah contract into  $\text{ֿ}$  in  $\text{ֿ}$  guttural verbs, except in the Part. and Inf.).
18. Cp. ver. 2.
19. לָרֶגֶל. Prep. ל with  $\text{ֿ}$ . See note on ל in ver. 11.
21. וַתִּבְבְּאָהָה. See xl. 6.  
קִרְבָּנָה. Rare form of קִרְבָּן.  
נָדַע. In the Niph. of ע"י verbs (as in all parts where the י follows a preformative), the י appears as ו. Cp. Hiph. in xl. 14.  
מִרְאֵהָ. From מִרְאָה (√ רָאָה).
22. וַאֲרָא. 'Apocopated' for וַאֲרָאָה.
24. וַאֲמַר. וַאֲמַר in the 1st pers. sing. gives אָמַר (with only one א). In the 1st pers. with Waw consec. the accent is not drawn back on to the penultimate (hence Metheg); hence the  $\text{ֿ}$  remains and does not become  $\text{ֿ}$  (contrast וַיִּאֲמַר).  
מִגִּיד. See note A.
26. פָּרַת. We should probably read הַפָּרַת.
28. הִרְאָהָה. Hiph.  $\text{ֿ}$  due to
29. בָּאוֹת. Fem. Partic. בָּאוֹת.

30. וְקָמוּ. Perf. Qal קָם. Note that the Partic. and Perf. are the same in form.
31. וַיִּדְרֶה. See notes on vv. 21 and 14.
32. הִשְׁנוֹת. The Infin. Constr. of all voices of ל"ה verbs ends in וֹת—.
- בָּנוּ. Part. Niph. of בָּן.
- מִיִּמְהָרָה. Note that, though the guttural refuses Dagesh forte, the previous  $\text{—}$  is *not* lengthened to  $\text{—}$  before ה, ח, or ע; it is before א and ר (cp. rules for the article).
33. וַיִּרְאֵהוּ. Apocopated for יִרְאֶה (see note on ver. 22). The Jussive is usually apocopated.
- בָּנוּ. Cp. בָּנוּ in ver. 32.
- וַיְשִׁיתָהּ. Hiph. of שָׁיַת (see Paradigm of ע"ו and ע"י verbs), with suffix הִי. Note that when the verb ends in a consonant, the pronoun suffix takes a helping vowel; this is  $\text{—}$  or  $\text{—}$  in the Perfect (see xl. 14);  $\text{—}$  in the Impf.
34. וַיִּנְשֵׂא. Jussive, yet not apocopated; this is rare.
36. תִּהְיוּיָהָ. See note on ver. 2.
38. בָּנוּ. For the  $\text{—}$ , see notes on vv. 19<sup>a</sup> and 11.
- הוֹדִיעַ. See xl. 14.
40. פִּידָה. From פָּה (see Chap. XXXIII. (G)).
- יִשְׁקָה. See note A.
41. רָאָה. Impera. Qal.
42. וַיִּסָּר. For וַיִּסָּר, cp. xl. 21.
- וַיִּשָּׂם. Qal; see Paradigm of ע"ו and ע"י verbs.
43. וַיִּתֵּן. See Chap. XX. § 3. (d) (G).
45. וַיִּצָּא. See note B.
46. שָׁנָה. Numerals over twenty take the noun in the singular (lit. 'thirty times a year').
47. וַיַּעַשׂ. Cp. xl. 20.
49. הִרְבָּה. See Chap. XX. § 3. (c) (G).

50. יָלַד. Anomalous pause form Massoretic note = 'Lamedh with Qameç'. Note the sing before a plur. subject. The verb, when it comes first, is frequently put in the 3rd masc. sing., though the subject be fem. or plur. (see Appendix A).
51. נָשָׂא. Anomalous for נָשְׂאָה, i.e. נָשָׂא-הָ; cp. הָרָבִיבָה, ver. 52.
53. הָיָה = 'there was.'
54. וַתִּהְיוּ לְיָהּ. Hiph. of הָיָה (see Paradigm of ע"ה verbs).
- לָחֶם. Pause for יָלַחֵם.
55. לָבִי. Imperat. The Impf. is יִלָּךְ.

## Chap. XLII.

1. וַיִּנָּא. See xl. 6. (Cp. xli. 22.)
2. רָדוּ. Plur. of יָדָה (Impera.). See note B.  
נָבִיטוּ. See note D.
3. אָחִי.
4. אָחִי. See Chap. XXXIII. (G).  
אָחִי.
6. וַיִּשְׁתַּחֲוּוּ. From שָׁחָה; see Chap. XXVI. Rem. 6 (G).
7. וַיִּקְרָא. See note A, and last note on xli. 33.
9. לָהֶם = 'about them.'
11. כָּלָנוּ. From כָּל (verbal root כָּלַל).
13. אָבִינוּ. See Chap. XXXIII. (G).
14. הוּא = *ἐκεῖνο*.
15. אֵם in oaths is equivalent to a negative, 'ye shall *not* . . .' See Appendix B (G), where חֵי is also explained.
16. וַיִּקָּח. See on xl. 11.  
כִּי (or לֹא) in oaths is equivalent to a strong affirmative.
19. בְּתֵיכֶם. See Chap. XXXIII. (G).

21. **אִישׁ אֶל אָחִיו**. Lit. 'each to his brother'; *i.e.* to one another.  
**נָכַר**. Note that the  $\text{נ}$  is fixed because the root is **נָכַר** and the noun (**נָכַר** = **נָכַר**); and a  $\text{נ}$  which is due to compensation is usually fixed.
23. **הַמְּלִיץ**. Hiph. Partic. **לִיץ** or **לִיץ**.
24. **וַיִּשָּׁב**. Impf. Qal **סָבַב**.  
**וַיִּבְכֶּה**. Apocopated from **וַיִּבְכֶּה**.  
**וַיִּשָּׁב**. See note *D*.
25. **וַיִּצָּו**. Apocopated for **וַיִּצָּו**.  
**וַיִּשָּׁאֵל**. Note that **ק**, **ג**, and **ל** often omit Dagesh forte, as **י** does. Cp. **בְּהִתְהַקְּנוּ** in ver. 21.  
**לִתֵּת**. Infin. Constr. of **נָתַן** (= **לָתֵת**).  
**וַיַּעַשׂ**. Impersonal; see on xli. 13.
26. **וַיִּשָּׁאֵל**. Dagesh forte is not written in a sibilant with vocal Sh<sup>w</sup>a, when a guttural follows.
27. **בְּפִי**. See Chap. XXXIII. (*G*).
28. **הוֹשֵׁב**. Hoph'al of **שָׁב**. Cp. Hiph'il (note *D*).
29. **אֶרְצָה**. *i.e.* the Construct with the locative **הָ**—(which is unaccented).  
**הַקָּרָה**. Partic. Qal **קָרָה**.
33. **אֶדְרֵי**. See note *B*, and note on xli. 14.  
**הַנִּיחִי**. Special form of Hiph. of **נָח**; see dictionary.  
**קָחִי**. Imperat. (Impf. is **יִקַּח**).
35. **מִרְיָקִים**. Partic. Hiph. **רִיק**. Cp. note on ver. 23.  
**אִישׁ** = 'each'; note its position.
36. **תִּקְחִי**. Pause form.  
**כָּלָה** = **כָּלָה** (*πάντα ταῦτα*).
37. **תִּמְכִּית**. See note *D*.  
**אֶבְיָאֵנִי**. **נִי** (like **הוּא**) = 'him,' with Impf.  
**תִּנְה**. Cohortative Impera. (Impf. is **יִתֵּן**).

38. **בָּיַת**. Note stative form of **עָרַב** verb.  
**לְבָדוּ**.  $\sqrt{\text{בדד}}$ .

## Chap. XLIII.

3. **הָעֵד**. Hiph. Inf. Absol. of **עִיד**.  
 6. **לָמָּה** with accent on ultimate and therefore no Dagesh in the **מ**; so found before gutturals, to emphasise the ultimate.  
**הִרְעֵתֶם**. See Paradigm of **ע"ע** verbs.  
 7. **נָדַע**. Note use of Impf.; 'were we to know?'  
 9. **תִּבְקָשְׁנוּ**. **ק** usually does not take Dagesh forte (here the line over it is Raphe 'see Chap. XXIII. § 7 (G)). Cp. notes on xlii. 25 and 26.  
**הִבְיֵאתִיו**. Note the **י**— before 2nd and 1st pers. Perf. Hiph. of **ע"ר** verbs. **ו**— (= **הוּא**) = 'him' with Perfects.  
**וְהִצַּגְתִּיו**.  $\sqrt{\text{הציג}}$ . Verbs beginning with **י"צ** are often conjugated like **פ"ע** verbs in the Hiph.  
 10. **הִתְבַּהֲלִיתָהוּ** from **בָּהַל** (**ל** guttural verb, because final **ה** is not quiescent). Note reduplication of **ב** in Hithpa'el, marked by calling the form a *Hithpalpel*.  
**כִּי** (the second) = 'surely.'  
**זֶה**. Note this idiomatic use of **זֶה** indeclinable before definitions of time ('this twenty years,' etc.).  
 12. **הַמִּוֹשֵׁב**. Anomalous for **הַמִּוֹשֵׁב** (Hoph'al Partic.). Massoretic note = 'the Shin with Pathah.'  
 14. **שָׂדֵי**. Traditional derivation is — **שָׂדַע** with Dagesh forte = **שָׂדַע**, and **דִּי**, 'sufficiency'; *i.e.* 'Almighty.' This is unlikely; perhaps the root is **שָׂדַד**, and the word = 'destroyer,' 'waster.'  
**הָאֲחֵר**. Perhaps read **הָאֲחֵר**.  
**שָׂכַלְתִּי**. Note pause form of **שָׂכַלְתִּי**.  
 15. **נִינְקָחוּ**. See note on ver. 9.

16. וַיִּטַּח. The only case of a "ל guttural verb with an Impf. or Impera. in '—
18. לָקַחְתָּ. לָקַחְתָּ verbs mostly take a S'gholate Infin. Constr., dropping the ך; e.g. בָּנֵשׁ, Inf. Constr. קָחְתָּ (לָקַחְתָּ). So לָקַח makes Inf. Constr. קָחְתָּ.
19. בְּתַח is used prepositionally; see Chap. XIII. § 3. (g), (G).
22. שָׁם. שָׁם. שָׁם.
26. וַיִּשְׁתַּחֲוֶי. See xlii. 6.
28. וַיִּקְרֹא. Impf. Qal קָרָא (not common form in ע"ע verbs).
29. אָמַר. From אָמַר (אָמַר).  
יָחַד. Anomalous for יָחַד; i.e. יָחַד with suffix. The ך naturally takes Dagesh forte where possible; hence the preceding vowel must be shortened, being in an unaccented syllable.
32. וַיִּבְלֶה. וַיִּבְלֶה is the form used as Impf. of יָבַל (perhaps a Hoph'al form). Note the וֹ—, usually only found for וֹ— in emphatic utterances or a lofty style.
33. וַיִּתְּכֶה. From תִּכֶּה. Notice it is not תִּכֶּה with quiescent ה—; i.e. it is a "ל guttural verb, not a ל"ה verb; and does not drop the ה before וֹ—.
- רָעָה. From רָעָה. For the form, see note on xl. 13; and for the phrase, see xlii. 21.
34. וַתִּרְבֶּה. Apocopated form of וַתִּרְבֶּה.

#### Chap. XLIV.

1. שָׁאָת. Inf. Constr. = שָׁאָת; see note on xliii. 18.
3. אֹר. Perf. Qal (stative). Note the two circumstantial clauses, beginning with ו and the subject; see Appendix D. This construction emphasises the simultaneity of the two clauses.

4. Again we have two clauses almost simultaneous.  
'they had just gone out . . .'  
לא הִרְחוּקוּ, is another circumstantial clause (without the Copula), used adverbially.
5. יִשְׁתַּח. Frequentative Impf.
6. הִרְעִיתָם. See xliii. 6.
7. בִּוֹשֵׁב. Hiph. with suffix.
8. יִנְדָּבֵר. Impf. gives tone of politeness.
9. הִשְׁבִּילֵנוּ. See note on xliii. 9.
9. בָּת. Notice ו introducing the apodosis. (For  $\text{---}$ , see on xli. 11.)
10. עָבַד. Pause form.
12. הִחֵל.  $\sqrt{\text{חל}}$ ; notice the two circumstantial clauses without the copula (cp. לא הִרְחוּקוּ in ver. 4); transl. 'beginning at the eldest . . .'
13. שִׁמְלָתָם.  $\text{---}$  for יָדָם, as often in plurals in וְת . . .
16. גִּיּוֹצֵדֶק.  $\sqrt{\text{צדק}}$  (see Chap. XV. B. § 3. ( $\dot{o}$ ) ( $G$ )).  
Notice  $\text{---}$  for  $\text{---}$ .
18. יָהִר. Apocopated form of יִהְיֶה.
22. וְעָוָה. Notice this way of putting a conditional sentence: 'but if he leaves his father, then he will die.'
23. תִּסְפֹּן. Hiph. יָסַף.
26. לִרְדֹּת. See note B. This  $\text{S}^{\text{g}}$ holate form of Infin. Constr. is practically confined to  $\text{פָּן}$  and  $\text{פָּי}$  verbs.
27. אֶשְׁתִּי. See Chap. XXXIII. ( $G$ ).
28. פָּרָה. Note the Inf. Absol.  $Qal$  to add emphasis to a Pu'al.
29. וְקָרָה. קָרָה drops its ultimate syllable before a pronoun suffix, and adds הוּא  $\text{---}$  ('him').
31. וְהָיָה = 'then it will happen.'
33. וַעֲלֵל. Apocopated form (Jussive).



## CHAPTER XXIV.

## PE NUN VERBS.

(See Paradigm C.)

*e.g.* נָגַשׁ, 'draw near'; נָפַל, 'fall.'

§ 1. We have already seen instances of the dropping out of נ after a full vowel, where its Sh<sup>w</sup>a is quiescent: *e.g.* מְנַשֵּׁם becoming מְשֵׁם, etc.

Similarly in פ"נ verbs, when a preformative is added to the root and the נ does not carry a full vowel, the latter is assimilated to the second root-letter;

*e.g.* Impf. Qal יִנְגֹּשׁ becomes יִנְשׁ.<sup>1</sup>

Perf. Niph. נִנְגַשׁ „ נָגַשׁ; but Impf. יִנְגֹּשׁ, because the נ here carries a full vowel.

Perf. Hiph. הִנְגִּישׁ; Impf. יִנְגִּישׁ; Jussive, נִגֵּשׁ.

Perf. Hoph. הִנְגַּשׁ (always —ה, not —ה, in these verbs).

§ 2. In the Imperative Qal, Stative verbs and others which take — in the Imperfect drop the נ; *e.g.* נָגַשׁ becomes נִשׁ. But verbs which take '— in the Impf. usually retain the נ; *e.g.* נָפַל.

§ 3. In the Infinitive Construct Qal those verbs drop the —נ which do so in the Imperative; they then add ת— to the stem; *e.g.* נִגַּשׁ gives נִשְׁתֵּה, and this behaves like the S<sup>g</sup>holates (*e.g.* נִצְדָק), becoming נִשְׁתֵּה.

<sup>1</sup> This assimilation is almost invariable except before ה; *e.g.* יִנְהֹג, 'he will drive.'

ל (to) before this Š<sup>g</sup>holate Infin. is always pointed with  $\bar{\text{—}}$  (the accent being on the penultimate of the Infin.); *e.g.* לָגַשְׁתִּי, 'to draw nigh.' (But לִגְשָׁתִּי, 'for my drawing nigh.')

Verbs which have  $\text{—}$  in the Imperf. make the Infin. Constr. in the ordinary way; *e.g.* לִפְּלוֹל, 'to fall.' Note that פ is retained.

§ 4. Two verbs call for special mention, לָקַח, 'take,' and נָתַן, 'give.'

(a) לָקַח in the Impf., Impera., and Infin. Constr. Qal, and in the Impf. Hoph'al. is treated as if it were קָחָה; *e.g.* Impf. Qal וְקָחָה; Impera. קָחָה; Infin. Constr. קָחָה (קָחָה), where the two pathahs are due to the guttural ח (cp. נָעַר). 'My taking' is קָחָתִי. Impf. Hoph. וְקָחָה.

(b) נָתַן assimilates its final נ, where it is pointed with quiescent Sh<sup>w</sup>a; *e.g.* נָתַתָּה becomes נָתַתָּה.

In the Impf. and Impera. Qal it takes  $\text{—}$  in the final syllable; נָתַתָּה, 'he will give.' Impera. נָתַן.

The Infin. Constr. נָתַתָּה becomes נָתַתָּה = נָתַתָּה; with Suff. נָתַתִּי, etc. 'To give' is נָתַתָּה.

NOTE.—נָתַתָּה, Infin. Constr. נָתַתָּה becomes נָתַתָּה, but with ל, לְנָתַתָּה.<sup>2</sup>

#### VOCABULARY.

נָתַתָּה, to give, set, put, permit (with Accus. and Infin.).	נָבַט (Hiph.), to gaze on, with Accus.; to show regard to, with אֵל.
נָגַשׁ, to draw near.	נָשַׁג (Hiph.), to overtake.
נָחַף, to smite.	נָחַל (Hiph.), to deliver.
נָשָׂא, to lift up. Impf. נָשָׂא.	נָדַר (Hiph.), to tell, announce.
נָשָׂא, to forgive.	נָשַׁג (m.), transgression (i).
	נָשָׂא (m.), Sheol, the grave.

<sup>1</sup> 3rd and 2nd p. fem. plur. נָתַתָּה.

<sup>2</sup> After ב (and כ), נָתַתָּה.

## EXERCISE.

A. 1. Translate into English :

(1) אֵל תְּגִידוּ אֶת־הַדָּבָר לְאִיבֵי: (2) תֵּן אֶת־י  
לְגִשְׁתִּי אֲלֵיהֶם: (3) יֵרָאוּ יְרֻדָּיו מִקֶּחֶת  
אֶת־כֶּסֶּף: (4) וְאֲשִׁיג אֹתוֹ וְאֶגֶּשׁ וְאֶתֶּן־לוֹ  
אֶת־הַכֶּסֶּף: (5) וְנִשָּׂא לָהֶם אֶת־פְּשָׁעָם וְנִצַּל  
אֹתָם: (6) הֲלֹא הָיָד לְאֹדְנִי אֶת־אֲשֶׁר עָשָׂה  
עִבְדְּךָ וַיִּגַּף אֹתָם: (7) וַיְהִי כִּתְמִי לוֹ אֶת־הַכֶּסֶּף  
וַיֹּאמֶר קָח־נָא מִמֶּנִּי אֶת־הַכֶּסֶם יְהוָה: (8) וַיִּבֶשׂ  
אֱלֹו<sup>1</sup> וַיֹּאמֶר הָאֵתָה אֲמַר בְּלִבְךָ לִשְׂאֹת  
אֶת־יְדְּךָ עָלַי: (9) וַיִּקַּח אֶל־בֵּית הַמֶּלֶךְ וַיִּתְּנֵנוּ  
אֹתוֹ עַל־הַבַּיִת: (10) וַיֹּאמֶר לוֹ הָאֵין אֲשֶׁה  
בְּבִנּוֹת עַמִּי כִּי אֵתָה הִלָּךְ לְקַחַת אֲשֶׁה  
מִפְּלִשְׁתִּים:

<sup>1</sup> Pause form of וַיֹּאמֶר.

2. Translate into Hebrew:

- (1) Deliver me. I will deliver thee from the hand of thine enemy. Thou shalt be delivered.  
(2) Give ye glory to the Lord. (3) I will not give you that which is mine. (4) And it came to pass, when I gave the book to him, that he took it from me, without (use אֵין) hearing my words. (5) Draw ye nigh, that I may tell you that which happened in my days. (6) They went down to the grave, for their transgression overtook them. (7) They were afraid to draw nigh and to look upon him. (8) And he said to him, 'Pray give me thy son as (ל) a servant.' And he said, 'Far be it from me to give him to thee. (9) And he showed regard unto us, and was gracious unto us (= lifted up our faces).

(10) And he fell to the ground before him and said, 'Where are thine enemies, my Lord the king? Did they not purpose 'say in their heart, to smite thee? and lo! they are not (use "ש").'

## EXERCISE.

\* B. 1. Translate into English:

1. נָפְלִי רַמְּי אֶת-לִבִּי אֶחָד אֶל־הַיָּם אֶחָד;  
 2. נָדַד אֶחָד מִדְּבָרִים הָאֵלֶּה וַיֵּדָד לוֹ לֵאמֹר  
 הֲנִיחָה בָּנִים אִשָּׁת אֶחָד; (3) הָלִילָה לִּי  
 מִיְהוָה מִתֵּת אֶת־יְמִינִי אֶבְיֹתִי לָהּ; (4) וְהוּא  
 קָדַח לֵעָה אֶת־בָּאֵן חֲתָנִי וַיִּכְחַג אֶת־הַבָּאֵן אֶחָד  
 מִדְּבָרִים; (5) שֶׁל נֶעְלָה מִעַל בְּגִלְתָּהּ כִּי הַמָּקוֹם  
 אֲשֶׁר אָתָּה עֹמֵד עָלָיו אֲדַמֶּת קֹדֶשׁ הוּא; (6) וַיֵּד  
 אֶת־הַמָּקוֹם וַיִּכְחַג הָהָה וְהָהָה בְּנֶעְדָר; (7) כִּי וַיִּמָּן  
 מִיְהוָה בְּמִדְבָר בְּנֵד וְהָהָה אוֹר בְּאֶרֶץ מִדְּבָרִים  
 בְּשִׁבְתָּהּ שָׁם; (8) וַיֵּצֵא לִקְרֹאת חֲתָנִי וַיִּשְׁתַּחֲוֶה  
 מִשְׁקָלוֹ וַיִּשְׁאָלוּ אִישׁ לְרֵעֵהוּ לֵאמֹר; (9) וַתֵּרָא  
 הָאֵתָּה אֶת־חֵלְעָהּ וְהָהָה נָעַב בְּדָרָה וַתֵּט מִן  
 הַבְּרָה וַיֵּד הָאִישׁ אֶת־הָאֵתָּה לְהַטְוֶתָּה הַבְּרָה;  
 (10) הָקִילָה עַל־נַפְשָׁהּ אֶל־מִבְּשֵׁת אֶחָדָה וְאֶל  
 הַבְּרָה;

2. Translate into Hebrew:

- (1) O that this people (were) in my hand! (2) And he wept, and thus he said in his going, 'My son, my son, would that I had died instead of thee.'  
 (3) And they smote each his neighbour, and their enemies fled. (4) And he said, 'Take (fem.), I prithee, a little water that I may drink';

<sup>1</sup> Note this way of expressing 'O that . . . ' following by an Accusative of the noun or Inf. Constr., rarely by a Perf. or Impf.

and she went to take it. (5) And he said to his father, 'My head! my head!' And he said to the lad, 'Bear him (~~to~~) to his mother.' (6) And he said to one of the young men, 'Go near, fall upon him'; and he smote him, and he died. (7) And he caused (it) to touch on my mouth, and he said, 'Lo, this hath touched on thy lips, and thine iniquity shall depart. (8) And he planted a tree there, and he called on the name of the Lord. (9) Let there be taken (Hoph.) now a little water, and wash your feet. (10) My giving her to thee is better than my giving her to another man. (11) And he asked of (at) the Lord, saying, 'If I pursue after him, shall I overtake him?' And he said to him, 'Pursue, for thou shalt verily overtake, and shalt verily deliver.' (12) Is it (too) little thy taking my husband, and wilt thou take also the things of my son? (13) And she vowed a vow and said, 'O Lord, if thou wilt indeed look on the affliction of Thine handmaid and wilt give unto me a son, then I will give him unto Thee all the days of his life.'

## CHAPTER XXV.

## ו"ע VERBS.

‘See Paradigm I.)

## A. Verbs originally ו"ע.

§ 1. The majority of ו"ע verbs in Hebrew began originally with a —ו, which, however, is very rarely found except in those voices which take preformatives. The when initial, is retained; *i.e.* in the Qal, Piel and Pu'al.

§ 2. Those which originally began with ו are divided into two classes according to the way in which the Imperfect Qal is formed.

(a) Verbs which have in the Impf. wholly rejected the initial Waw: they have in the penultimate an unchangeable Çere; and in the ultimate a changeable Çere, or, before a final guttural, Pathah;

*e.g.* יָשַׁב, יֹשֵׁב, 3rd fem. pl. הִשְׁבָּה; Impera. יִשֵּׁב  
יָדַע, יָדָע, " הִדְבִּיחַ; " יִדְעַ

The commonest of these are:

יָשַׁב, to sit, dwell.	יָדַע, to know.
יָרַד, to go down.	יָצָא, to go out.
יָלַד, to beget, bear.	

יָלַד, ‘to go,’ is treated as one of these verbs except in the Perf. and Inf. Absol. Qal, and in the Hithpa'el.

(b) Verbs which in the Impf. change ו to י; these are mostly stative verbs, and the Impf. is formed just like the Impf. of strong stative verbs;

*e.g.* יִרְשׁ, יִרְשׁ; Impera. רִשׁ (the second י of the Impf. being vocalic).

יִרְא, יִרְא (long vowel necessary before quiescent א—).

The commonest of these are :

יִרְשׁ, to inherit, possess. יָעַף, to be weary.

יִרְא, to fear. יָשָׁן, to fall asleep.

יַעֲצֵן, to take counsel.

§ 3. Outside the Impf. and Impera. Qal, these two classes coalesce. The Infin. Construct Qal has the form of a Š<sup>g</sup>holate noun, as in פִּיץ verbs: the initial י is dropped, and the fem. suffix ת— is added;

*e.g.* שְׁבַת (= שְׁבַת), יָשַׁב

רָשַׁת (= רָשַׁת), יָרַשׁ

דָּעַת (= דָּעַת), יָדַע

ל with the Infin. takes ׀ (cf. Chap. XXIV. § 3); *e.g.* לָשַׁבַּת, 'to dwell.' But לָשַׁבְתִּי, 'for my dwelling.'

*Remarks.*

1. The Infin. Constr. of יָצַת. יָצַת contracts to יָצַת (with suff. יָצַתִּי, etc.).

2. The Infin. Constr. of הָלַךְ. הָלַךְ is rare, and לָכַת (לָכַת) is much more common. With suff. לָכַתִּי (not לָכַתִּי).

3. יָכַל, 'be able,' is irregular. The only Impf. used is יִכָּל, which is a Hoph'al in form. Infin. Constr. יָכַלִּת.

\* 4. The Infin. Constr. of יָרָא is occas. יָרָא, but more often יָרָאָה (see Chap. XX. § 1, Remark).

§ 4. Niph'al, Hiph'il, Hoph'al. These voices show the original נ after the verbal preformatives:

*Niph'al.* The original נִשְׁבַּח<sup>1</sup> appears as נִשְׁבַּח (from יָשַׁב).

<sup>1</sup> It will be remembered that the first vowel of the Niph'al, as of the Pi'el and Hiph'il, was originally ā, which has been thinned down to ī: so נִשְׁבַּח is more original than נִשְׁבַּח. For י— becoming י—, cp. כֹּסֶם = כֹּסֶם, cp. כֹּסֶם = כֹּסֶם.

The Impf., Impera., and Infin. Constr. al. have the י as a consonant with Dagešh forte;

e.g. יִשָּׁב

הִשָּׁב

הִשָּׁב

*Heph'al.* The original הִשָּׁב הִשָּׁב, appears as הִשָּׁב.  
Impf. הִשָּׁב.

*Heph'al.* הִשָּׁב appears as הִשָּׁב etc.

§ 5. It should be noticed that in the Impf. Qal and Hiph. of these verbs, the penultimate has a long vowel and is open; therefore after Waw consecutive the accent is drawn back on to it, and the last vowel shortened (see Chap. XVIII. § 3. (b));

e.g. הִשָּׁב; but הִשָּׁב

וְהִשָּׁב (Jussive Hiph.); but וְהִשָּׁב

## B. Verbs originally ב"י.

These verbs are not very numerous: the commonest are נָנַק, to suck; יָלַל Hiph., to howl; יָשָׁר, to be right; נָנַץ, to awake; and נָטַב, to be good;<sup>1</sup> also in the Qal, נָבַשׁ, to be dry.

The Impf. Qal. has long Hireq and Pathah (as those given above in A. § 2. (b)); e.g. נִינֵק.

The Inf. Constr. Qal does not suffer elision of the י but is regular.

The Hiph'il preserves the original י; e.g. הִנֵּיק, נִנֵּק.

### Remark.

הִיטִיבוֹ (Perf. Hiph. יָטַב) is used with the Infinitive to express the adverb 'well'; e.g. הִיטִיבוֹ לְדַבֵּר, lit. 'they have done well as regards speaking' = 'they have spoken well.'

<sup>1</sup> For the Perf. Qal of this verb, the form טָוַב (ט"ו verb) is used.



\* C. There is a further class of פ"י verb which, outside the Perf. Qal, is treated in the same way as פ"ן verbs as regards the assimilation of the first root-letter with the second. Such verbs are יָצַת, 'burn,' יָצַג, 'place,' and, for the most part, יָצַב, 'stand,' יָצַק, 'pour.'

The Impf. Qal is formed like יָצַק,<sup>1</sup> the Niph. Perf. like יָצַת, the Hiph. Perf. like הִצִּיג, etc.

It will be noticed that nearly all these verbs have צ as their second letter, and the only verbs beginning with יצ which are not thus treated are יָצַר, 'fashion,' and יָצָא, 'go out.'

#### VOCABULARY.

יָצָא, to go out. Infin. יֵצֵאת.	יָרַשׁ, to possess. Hiph. to
יָדַע, to know. Impf. יִדַּע.	dispossess, drive out.
יָלַד, to bear, beget.	יָכַל, Impf. יוּכַל, to be able.
Hiph. to beget.	
יָסַף, Hiph. to add (with Inf.	יָשַׁן, to sleep.
Constr. = <i>to do</i> again).	יָקוּץ, to awake.
יָטַב, to be good. (Qal only in Impf.) Hiph. to do well, benefit (with Acc. or Dat.).	יָטַר, before that (of time). With Impf.

#### EXERCISE.

A. 1. Translate into English :

- (1) יָרַד אֶתִּי : לֹא אוּכַל לָרֶרֶת עִמָּךְ שָׂרָם אֲדַע
- אָנָּה תִּלָּד : (2) נִוּלַד בֶּן אַחֵר וּשְׁתִּים בָּנוּת :
- (3) נִיִּשָּׁן נִיִּקְוָן וַיִּדַּע אֶת־הַדָּבָר וַיֵּצֵא מִשָּׁם :
- (4) לֹא הִיטְבַּת לָנוּ כִּי אִם הוּסַפְתָּ לַעֲשֹׂאת עֲלֵינוּ :
- (5) וַזְכַּרְתָּ אֶת־הַדָּבָר אֲשֶׁר הוּלִיד יְהוָה אֵתָּךְ

<sup>1</sup> There is another form יָצַק which is intransitive (1 Kings xxiii. 35).

לְדַעַת אֶת-כָּל-אֲשֶׁר בְּלִבָּבָהּ: (6) אַל תִּירָא נֶגְעִי  
כִּי אֵם תִּהְיֶה מֵיָמִי: (7) וַיֵּרָא מִשְׁכַּת שָׁם  
נִמְצָא לְלֵבֶת לְדָרְכָהּ: (8) וַיֵּאֱמְרוּ בְּנֵי הָעִיר וְגֵרֵי  
כִּי יֵאמֶר הָאִישׁ לָנוּ הִירִידוּ אֶת-הַבְּצִיָּן: (9) לָבוּ  
בְּדַרְכָּהּ וַיִּיכַח לָהֶם בְּאֶרְצוֹ אֲשֶׁר אָמְנוּ לָקֵב:  
(10) וַיִּנְקְדוּ לוֹ שָׁנִים שָׁנִים וְבֵת עֲמֻנָה:

<sup>1</sup> = Benjamin.

<sup>2</sup> Note this pause form of אָמְנוּ (— before נֶגְעִי).

2. Translate into Hebrew:

(1) And he made him go with him thither. (2) And we went down thither again. (3) Go out against him, before he dispossesses thee, and do not be afraid. (4) Know me. I shall not be able to know thee. (5) And it came to pass, when he went thither, that he dispossessed the dwellers-of that city. (6) Thou hast well said, 'I will again forgive his trespass.' (7) The Lord keep thee in thy going out and in thy sitting down. (8) And she again bore a son, and the child was good in his eyes. (9) He said to her, 'Wilt thou go with me?' And she said, 'I will not go down thither.' (10) And he was afraid and said, 'How terrible' (Part. Niph. יֵרָא 'is this place!') (11) And he lay down and slept and woke up (again), for the Lord preserved him.

EXERCISE.

\* B. 1. Translate into English:

(1) הִיטִיבוּ לְדָבָר כָּל-אֲשֶׁר דִּבְּרוּ: (2) הִפְּחָה  
מִיטִיבִים אֶת-לִבָּם: (3) וַיִּתֵּן יְהוָה לְיִשְׂרָאֵל  
מוֹשָׁעִי: (4) וַאֲבָרָם זָמַן בְּלִדְתָּ אִשְׁתּוֹ אֶת-הַבֶּן:  
(5) וַיִּזְמַן בְּגִלְבָּה מִשְׁכַּתוֹ וַיֵּאמֶר אָבִן יֵשׁ יְהוָה

בַּמָּקוֹם הַזֶּה וְאָנֹכִי לֹא יָדַעְתִּי: (6) וַיֵּצֵא שָׁמַן  
עַל רֹאשׁ הָאֶבֶן וַיִּקְרָא אֶת־שֵׁם הַמָּקוֹם הַהוּא  
בֵּית־אֵל: (7) וַיָּבִיאוּ אֶת־אֲרוֹן יְהוָה וַיַּצִּיגוּ  
אֹתוֹ בַּמָּקוֹמוֹ בְּתוֹךְ הָאֹהֶל: (8) וַאֲתָנָה לָהּ  
אֶת־בֵּית אֲדֹנֶיהָ וְאֶת־נָשִׁי אֲדֹנֶיהָ וְאִם מַעֲשֵׂה  
וְאוֹסִפָּה לָהּ בְּהֵנָה וְכֶהֱנָה: (9) אֲנִי אֶהְיֶה־לָּהּ  
לְאֵב וְהוּא יִהְיֶה־לִּי לְבֶן אֲשֶׁר בְּהֻעֲוֹתוֹ  
וְהוֹבְהִיּוֹ: (10) וַיִּטֵּב אֵל הַיָּם אֶת־שֵׁם בְּנָה  
מִשְׁכָּה: (11) וַיִּשְׁלַח הַמֶּלֶךְ אֶת־יָדוֹ מֵעַל הַמִּזְבֵּחַ  
לֵאמֹר תִּפְשְׁחוּ וְתִיבֹשׂ יָדוֹ וְלֹא יָכֹל לְהַשְׁיבָהּ  
אֵלָיו: (12) וַיֹּאמֶר אָבִי הַנְּעָרָה אֶל־הָאִישׁ  
הַזֶּה וְלֹא יָלִין וַיִּיטֵב לָבָה וַיָּשֶׁב וַיֵּלֶן שָׁם:

## 2. Translate into Hebrew:

- (1) I will verily dwell with the king. (2) And he lay down and slept under a (the) tree. (3) O God, save Thy people that trusteth in Thee. (4) Thou hast well spoken that which thou hast spoken. (5) Go out and dwell in a land which thou hast not known. (6) I lay down, I slept, and God awakened me. (7) Know ye that the Lord, He is God, and that there is none else (עוֹד). (8) Do ye not-yet (טַרֵם) know that ye shall possess the land which I will give you? (9) I will no more save you from the hand of the Philistines.<sup>1</sup> (10) God shall do so to me and more also<sup>2</sup> if thou shalt not be captain of the host before me all the days. (11) From the Lord the matter proceeded (was); we cannot speak unto thee evil or good. (12) And it came to pass after their going, that they came up out of the well and went and told the king. (13)

<sup>1</sup> בְּלִשְׁתֵּימִים, used without the article.

<sup>2</sup> See Appendix B.

The children of Israel have killed Thy prophets with the sword, and I alone am left, and they have sought my life to take it. (14) Arise, possess the vineyard which he refused to give thee for  $\text{2}^{\text{d}}$  silver. (15) The Lord did it, in order that all the peoples of the earth might know (Infin. Constr, the hand of the Lord, that it is strong.

## CHAPTER XXVI.

## ה"ל VERBS.

(See Paradigm *H*.)

§ 1. In the majority of cases the final ה represents an original <sup>1</sup> י, and this י appears in various forms of the verb, but never (except in the case of the Pass. Part. Qal) as the last letter of the word. Wherever the third root-letter is final, it is always (except in the case mentioned above) a quiescent ה.

It must be remembered that, wherever the final ה has a Mappiq (as in הַתְּמוּהַ, 'wonder'), the verb belongs to the ה"ל guttural class.

§ 2. The following table of terminations will be found useful :

3 m. s. Perf.	ends in	הַ
3 m. s. Impf.	„	ה־
2 m. s. Impera.	„	הַ
Inf. Abs. <sup>2</sup>	„	ה־
Inf. Constr.	„	ות־
Partic.	„	ה־

§ 3. **Perfects.** In the Perfects the final ה disappears outside the 3 m. s. Vowel affirmatives are added simply to the first syllable; e.g. הִלֵּל, 3rd pers. masc. plur., from הִלֵּל.

<sup>1</sup> The analogy of Arabic would suggest that some ה"ל verbs ended originally in י. Cp. שָׁלוּ, 'quiet,' from root שָׁלַח.

<sup>2</sup> The Pi'el Inf. Abs. may also end in ה־.

Before consonantal affirmatives the original  $\text{אֵ}$  reappears as  $\text{אֵ}$  in the Active voices (Qal, Pi., and Hiph.), and as  $\text{אֵ}$  in the Passive voices (Niph., Pu., Hoph., and Hithpa.); *e.g.*  $\text{נִגְלִיתָ, גִּלְתָּ}$ .

Occasionally  $\text{אֵ}$  appears in the Pi. and Hiph., and  $\text{אֵ}$  in the Hithpa. Both  $\text{אֵ}$  and  $\text{אֵ}$  represent an original  $\text{אֵ}$ .

The 3rd p. fem. sing. has apparently a double affirmative. With the old affirmative  $\text{אֵ}$  attached, it would be  $\text{נִגְלֵתָ}$ ; the ordinary (later) affirmative  $\text{אֵ}$  is added to this; and we get Qal  $\text{נִגְלֵתָּ, גִּלְתָּּ}$ , Niph.  $\text{נִגְלֵתָּ, גִּלְתָּּ}$ , etc.<sup>1</sup>

§ 4. Imperfects. The 3rd masc. sing. in each voice ends in  $\text{אֵ}$ ; *e.g.*  $\text{יִגְלֶה}$ . This  $\text{אֵ}$  disappears before vowel affirmatives; *e.g.*  $\text{תִּגְלֶה, תִּגְלֶה}$  but appears as an accented  $\text{אֵ}$  before  $\text{אֵ}$  in the 3rd and 2nd p. fem. pl.; *e.g.*  $\text{תִּגְלֵנָּה}$ .

The Cohortative  $\text{אֵ}$  is never attached to ל"ה verbs.

Very occasionally there is a Jussive form in  $\text{אֵ}$  (but see below, § 6).

§ 5. Participles. All end in  $\text{אֵ}$  (except the Passive Qal).

This  $\text{אֵ}$  is dropped before suffixes; *e.g.*  $\text{גִּלְתָּ, גִּלְתָּ}$ , etc.; with 3rd pers. sing. suff., masc.  $\text{גִּלְתָּו}$ , fem.  $\text{גִּלְתָּהּ}$ ; plur.  $\text{גִּלְתֶּם}$ .

The Construct sing. ends in  $\text{אֵ}$ ; *e.g.*  $\text{עוֹשֵׂה רָע}$ , 'a doer of evil.'

The Passive Part. Qal shows the original  $\text{אֵ}$ ; *e.g.*  $\text{נִגְלִי}$  (fem.  $\text{נִגְלִיָּה}$ , etc.).

§ 6. Apocopated forms. In the Jussive and consequently with Waw consecutive, the final  $\text{אֵ}$  is dropped:

<sup>1</sup> In pause  $\text{נִגְלֵתָּ, גִּלְתָּּ}$ . Once or twice we find the 3rd fem. sing. in  $\text{אֵ}$  alone; *e.g.*  $\text{תִּרְצֵת}$ , Lev. xxvi. 34.

<sup>2</sup> In poetry  $\text{אֵ}$  occasionally slips in before the 3rd p. masc. pl.; *e.g.*  $\text{יִגְלֵוּ}$ .

the shortened form of the verb is called 'Apocopated' (= cut off). [Not usual in 1st pers.]

<i>Qal</i>	יָגַל becomes יָגַל	<i>Niph.</i>	יִגַּל
<i>Pi.</i>	יָגַל	<i>Pu.</i>	יִגַּל
<i>Hiph.</i>	יָגַל „ יָגַל or יָגַל	<i>Hoph.</i>	יִגַּל becomes יָגַל
<i>Hithpa.</i>	יִתְגַּל		

*Remarks.*

\* 1. When the second root-letter is a mute (ד, ת, ב, or ק), the apocopated form is frequently monosyllabic;

e.g. שָׁבַב, he took captive; וַיִּשָּׁב

הִשְׁקָה (Hiph.), he watered, gave drink to: וַיִּשְׁק

שָׁתָה, he drank: וַיִּשְׁתַּ

בָּכָה, he wept: וַיִּבְכֶּ

2. Notice the apocopated forms of ל"ה verbs which are also Pe gutturals: עָלָה, 'to go up,' makes Imperf. יַעֲלֶה in both Qal and Hiph. Hence וַיַּעֲלֶה = 'and he went up,' or 'and he made to go up' (offered up).

יִתְרַח Jussive יִתְרַח<sup>1</sup>

יִתְרַח „ יִתְרַח<sup>2</sup>

3. רָאָה ('see'), Impf. יִרְאֶה: Jussive יִרְאֶה; but with Waw consec. וַיִּרְאֶה, the final א being quiescent.

The 3rd f. sing. with Waw consec. is always וַיִּרְאֶה.

The 1st p. „ „ „ „ „ generally וַיִּרְאֶה; sometimes וַיִּרְאֶה.

\* 4. The apocopated forms of ל"ה verbs which are also פ"ש should be noted;

e.g. נָטַח 'stretch,' has Imperf. Qal יִטֵּחַ Jussive form יִטֵּחַ

Hoph. יִטֵּחַ „ „ יִטֵּחַ

[נָכַח] 'smite,' „ „ Hiph. יִכֵּחַ „ „ יִכֵּחַ

נִזַּח 'spurt,' „ „ Qal יִזַּח „ „ יִזַּח

<sup>1</sup> The ה, being now in the final syllable, asserts its right to an ä sound; and <sup>2</sup> has now its usual vowel.

\* <sup>2</sup> For the form, cp. שִׁלְחָתָה (ל"ה guttural verb).

5. Two verbs call for special notice.

הָיָה, 'be,' has Imperf. הִיָּה. Jussive יִהְיֶה.  
הָיָה, 'like,' „ יִהְיֶה „ יִהְיֶה.

6. שָׁחָה, 'bow down,' is generally used in the Hithpa'lel.<sup>4</sup> The final root-letter appears first as ו (its original form), and then as ה. Hence we get Perf. הִשְׁתַּחֲוָה, 'he bowed himself down.' Imperf. יִשְׁתַּחֲוֶה. Apocopated form יִשְׁתַּחֲוֶה.

\* 7. The Pi'el Impera. (2 m. s.) can always be apocopated; e.g. צִוָּה or צִוּ, 'command.'

Sometimes the Hiph. impera. is apocopated; e.g. הִרְפוּהוּ or הִרְפוּ, 'let loose.' This is found chiefly in the phrase הִרְפוּ בְּיָדַי, 'let me alone.'

# VOCABULARY.

עָלָה, to go up (Imp. Qal יַעֲלֶה).	רָאָה (Niph.), to appear (to a person).
עָשָׂה, to do (Imp. Qal יַעֲשֶׂה).	נָבַח (Hiph.), to smite, kill by smiting.
גָּלָה, to reveal, uncover. Hithp. to reveal oneself.	רָבַח, to be many, multiply. Hiph. to make many, multiply (trans.).
בָּכָה, to weep.	
בָּנָה, to build.	
שָׁתָה, to drink.	שָׁחָה (Hithpa'lel), to bow oneself down (to), worship (with Dative).
בָּלָה (Pi.), to finish (with Infin.).	
כָּסָה (Pi.), to cover, conceal.	(See Remark 6 above.)
צִוָּה (Pi.), to command.	

<sup>1</sup> Notice Metheg in these two verbs wherever the first root-letter is at the end of a syllable; cp. p. 118.

<sup>2</sup> Pausal forms (from false analogy with nouns from ל"ה stems) יִהְיֶה, יִהְיֶה.

\* <sup>3</sup> The 3 m. s. Qal is regularly הָיָה (from root חָיָה). Also the Part.; e.g.

הָיָה, 'as I live.' Pl. הָיָה.

<sup>4</sup> z.z. with the third root-letter reduplicated.

<sup>5</sup> The ו of the root and the ה of the prefix have, as usual, been transposed.



## EXERCISE.

## A. 1. Translate into English :

(1) וַיְבַלְלֵם לְעֹתָת אֶת-בְּנָיו וַיַּעֲשׂוּ כֵן: (2) וַאֲמַר  
 עֲלֶיהָ מִשָּׁם<sup>1</sup> וַיַּעַל בְּאֶשֶׁר צִוִּיתִי אֹתוֹ: (3) וַיַּצֵּר  
 אֹתוֹ לְאֹמֶר אֵל תְּבַס אֶת-פִּשְׁעָה: (4) וַהֲיִיתָ  
 בְּבֵיתִי כְלִי-מִגֵּד לְרֹאוֹת אֶת-פָּנָי: (5) שָׁתָה  
 מִמִּי הַנְּהָרִים הָאֵלֶּה וַיֵּשֶׁב לָהּ: (6) הוּא עָלָה  
 אֶל-הָעִיר וְאִיָּבּוּי הִכּוּ אֹתוֹ: (7) וַיֵּרָא וַהֲנִם  
 עֲלִים מִשָּׁם: (8) זֶה אָמַר בְּלִבּוֹ לִבְנוֹת בַּיִת  
 וְלֹא יָכַל לַבְלוֹתוֹ: (9) אֶרְאֶה לּוֹ: לֹא תִבְלָל  
 לְהִרְאוֹת לּוֹ: (10) וַיִּרְבּוּ בְּאֶרֶץ וַיַּצֵּר הַמֶּלֶךְ  
 לְהַנִּיתָם:

<sup>1</sup> See Rem. 2.<sup>2</sup> See Rem. 3.

## 2. Translate into Hebrew :

- (1) I commanded them to smite him. (2) Thou wast commanded to do this. (3) I will build thine altar, and will do all that thou shalt command. (4) And he said, 'Smite him,' and he smote him with his sword. (5) And thou didst evil in my sight, and thou sawest thy transgression and didst multiply it, and couldst not cover it. (6) Thou hast made a revelation to thy servant. [Say, "uncovered the ears of . . ."] (7) He finished speaking to him, and he bowed himself down to him; and he went up to his house. (8) Let him be unto thee as a servant all his days. (9) And thou shalt appear unto him; and I will reveal myself unto thee. (10) And he went weeping-continually.<sup>1</sup>

<sup>1</sup> Say, 'going and weeping' (Infin. Absolute; see p. 101, § 3 (b)).

EXERCISE.

\* B. I. Translate into English:

1) הָלַךְ הַיָּמָל מֵעַל אֶדְנִיתִי: (2) וַיֵּן שָׁם  
 חֶבְדָּה וַיִּקַּח לְעֵדִים בְּהַתְּעֵל בִּי שָׁם וַיֵּלֶךְ  
 אֵלָיו בִּי הַמַּלְחִים וַיִּדְּקוּ: (3) שָׁרָה וַיָּבֹאוּ  
 יִצְחָק אֶת־דָּוִד בְּנֵיהֶם: (4) וַיֵּץ מִיָּדָה אֶת־  
 דָּגָם לְאֵלָיו בֹּא אֶל־הָעֵרֶן וַיִּרְשֶׁתָּם אֶתְּחָ:  
 5) וַיִּדְּקָה אֶמֶר הַיָּמָלָה אֶת־הַמַּדְבָּרָם אֶשֶׁר  
 אֵין עֵשֶׂה: 6) אָבִי אֶתְחָ עֲבָדָם וְקִוִּיתִי  
 אֶתְּחָ אֶת־אֶשֶׁר מִיָּדָה: (7) הָבֹא אֶתְּחָ וְלֵבִי  
 אֵלָיו שִׁבְעִי וְתָחִי בְּפִתְּחָם: (8) בָּקֹד בְּדִרְתִּי  
 אֶתְּחָ וְאֶת־הָעֵשֶׂה לָּבֹא בְּמִקְרָבִים: (9) וַיִּרְדּוּ  
 שְׁלֹשֶׁת אֲלָפִים אִישׁ וַיִּמְכְּרוּ אֵלָיו הָלֹא וַיַּעַת  
 בִּי מִשְׁלִים בָּנוּ עֲלֵשְׁתִּים וַיִּמְכְּרוּהָ אֶת־עֲשִׂית  
 לָבִי: (10) וַיִּמְכְּרוּ לְאֶמֶר בְּבִלְתָּה אֶת־כָּל־  
 דְּבָרִי מִבְּלִתְּכָה לְבָבִי אֶל־הַמַּלְחָה וְתָחִי אֵם  
 מִבְּלָה מִמֶּת הַמַּלְחָה וְאֶתְּחָ בָּנָתָה וְקִוִּיתָ:  
 (11) כִּי לֵךְ מִיָּדָה לָקַח אֶתְּחָ אֶתְּחָ  
 וְאֶת־אֶשֶׁר בִּי אֶל־אֶתְּחָ: (12) וַיֵּלֶךְ אֶתְּחָ  
 אֶתְּחָ "הָלַךְ וַיָּבֹא אֶתְּחָ: (13) וַיִּרְב־  
 הָעֵשֶׂה לְאֵבֶל בָּעֵם מִיָּדָה אֶתְּחָ הַחֲרֹב:  
 (14) וַיִּמְכְּרוּ לְבָלָה שְׁלֹשׁ וַיִּשְׁתַּחֲוִי לְבָלָה  
 אֶתְּחָ אֶתְּחָ: (15) וַיִּבְלֵל לְהַשְׁקִיתִי וַיִּמְכְּרוּ  
 בִּם לְבָלָה אֶתְּחָ: (16) וַיִּמְכְּרוּ הַבָּנִים וְחָ  
 וַיִּרְב־וַיִּמְכְּרוּ מִבְּלָה אֶת־אֶתְּחָ עַד־בְּלָה:

<sup>1</sup> "What is this (that) . . . ?"

<sup>2</sup> See Chap. XX. § 3 //

## 2. Translate into Hebrew :

- (1) And he drank of the water, and lo ! it (they) was bitter. (2) Build me a house wherein I may dwell. (3) And he covered his face and wept, and the woman wept also. (4) The Lord caused him to see His glory, and he worshipped before the Lord. (5) He said unto him, 'Stretch forth thy hand,' and he stretched forth his hand. (6) I will be to him for a God, and he shall be to me for a people. (7) And it came to pass, when he had finished worshipping, that he went to his place. (8) Have I not commanded thee (fem.) saying, 'Thou shalt not drink wine'? (9) And he said, 'Smite the city with the edge<sup>1</sup> of the sword, that it be no more built.' (10) And he was angry, and cried unto the Lord all the night. (11) Let not thy wrath be hot against me, and let me speak just this (the) time. (12) And he turned behind (after) him and saw me and called to me, and I said, 'Here am I (behold me).' (13) And he lifted up his eyes and saw, and behold three men, and he ran to meet them, and bowed himself to the ground. (14) And they said, 'May the king live for ever!' (15) And he shall reign instead of me, and him I have commanded to be a prince over my people. (16) And they came to meet him, and they bowed down to the ground. (17) Was I indeed revealed unto the house of thy father when they were in Egypt?

<sup>1</sup> 'at (ל) the mouth of . . .'

## CHAPTER XXVII.

## VERBAL SUFFIXES.

(See Paradigm *B.*)*A. The Suffixes themselves.*

§ 1. The accusative pronoun (unless it is reflexive) is most often attached to a verbal form by means of a suffix. These suffixes differ somewhat according as the verbal form ends in a vowel or consonant; and in the latter case they differ also in the Perfect and Imperfect. The verbal stem in many instances requires modification (for which see below, *B*).

§ 2. When the verbal form ends in a vowel, the suffixes both to the Perf. and Impf. are as follows:

me	ני—	us	נו—
thee, m.	ך—	you, m.	כך—
f.	ך—	f. (wanting)	
him	יו—	them, m.	ם—
her	ך—	f.	ך—

§ 3. When the verbal form ends in a consonant, a helping vowel is required before the suffix can be attached, except in the case of ך— and ךך—. The characteristic helping vowel is *a* in the Perf., and *i* in the Impf. The *a* appears as ך except in the 1st sing.; the *i* as ך except before the 3rd sing. fem. We arrive, therefore, at this table.

## VERBAL SUFFIXES AFTER CONSONANTAL STEMS.

	<i>Perf.</i>	<i>Imperf.</i>
me	נִי	נִי
thee, m.	ךָ	ךָ
f.	ךָ or כָּ	ךָ
him	וֹ (= הוּא)	וֹ
her	הָ	הָ
us	נוּ	נוּ
you, m.	כָּם	כָּם
f.	כֶּן	כֶּן
them, m.	ם	ם
f.	ן	(wanting)

§ 4. The Imperative takes the same suffixes as the Imperfect.

The Inf. Constr. takes noun suffixes, except that the 1st sing. pronoun, when it is the direct object, is expressed by נִי not י;

*e.g.* קָטַלְתִּי נִי, my killing (some one else).

קָטַלְתִּי נִי, the killing of me.

\* § 5. The Imperfect has another set of suffixes which give special emphasis to the verb. Their characteristic is a Nun inserted after the helping vowel. Compare Chap. XXII. The suffixes are

1st p. s.	נִי
2nd m. s.	ךָ
3rd m. s.	וֹ
3rd f. s.	הָ

These forms are used principally in pause.

## B. Modification of the Stem before Suffixes.

§ 1. The general rules as to the vowel in the ultimate syllable of the verb are as follows:

— becomes  $\text{־}$ ; e.g.  $\text{שָׁמְעָנִי}$ , 'he heard me.'  $\text{שָׁמְעָנִי}$ , 'he will hear me.'

— and '— are replaced by vocal Sh'wa:

e.g.  $\text{יְכַבְּדֵנִי}$  (Pi.), 'he will honour me.'

$\text{יַקְטִילֵנִי}$ , 'he will kill me.'

י— remains unaffected; e.g.  $\text{יַשְׁמִידֵנִי}$ , 'he will destroy me.'

§ 2. Verbs before suffixes revert to their more primitive forms:

(a) *Perfects.*

$\text{קָטַלְתָּ}$	=	$\text{קָטַלְתָּ}$	with suff.	$\text{—קָטַלְתָּ}$
$\text{קָטַלְתָּ}$	=	$\text{קָטַלְתָּ}$	"	$\text{—קָטַלְתָּ}$
$\text{קָטַלְתָּ}$	=	$\text{קָטַלְתָּ}$	"	$\text{—קָטַלְתָּ}$
$\text{קָטַלְתָּ}$	=	$\text{קָטַלְתָּ}$	"	$\text{—קָטַלְתָּ}$ (dropping
				final $\text{־}$ ).

Similarly  $\text{קָטַלְתָּ}$  appears before suff. as  $\text{—קָטַלְתָּ}$ , etc.

(b) *Imperfects and Imperatives.*

$\text{שָׁמְעִי}$  =  $\text{שָׁמְעִי}$ ; before suff.  $\text{—שָׁמְעִי}$ .

BUT  $\text{שָׁמְעִי}$  does *not* become  $\text{—שָׁמְעִי}$  before suff.

$\text{שָׁמְעִי}$  =  $\text{שָׁמְעִי}$ ; before suff.  $\text{—שָׁמְעִי}$ .

§ 3. *Remarks.*

1. Before  $\text{־}$ — an  $\alpha$  sound in the ultimate syllable of the verb is *not* lengthened: e.g.  $\text{קָטַלְתָּ}$ , 'he killed you.'

2. Before  $\text{־}$ — and  $\text{־}$ —, — and '— cannot be replaced by Sh'wa, as this would leave two vocal Sh'was together;

*e.g.* יִקְטֹלֵךְ is impossible. In such cases the original short  $\text{--}$  and  $\text{--}$  ( $\delta$ ) are introduced;

*e.g.* קָטַל — קִטְלֶךְ (penultimate half-open).

יִקְטֹל — יִקְטִלְךָ " "

Similarly with Imperatives in  $\text{--}$ ;

*e.g.* קָטַל — קִטְלֵנִי, 'kill me' (not קִטְלֵנִי).

3. In the 2nd pers. masc. sing. of Perfects, the last  $\text{--}$  is dropped before  $\text{--}$ ; *e.g.* קָטַלְתָּ — קִטְלַתְּנִי, 'thou didst kill me.'

Similarly, 'thou didst kill him' is קִטְלַתְּנוּ (or קָטַלְתָּהוּ).

4. In the 3rd per. fem. sing. of Perfects, there is no helping vowel introduced before the suff.; *e.g.* קָטַלְתִּנִּי, 'she killed me.' Accent on penultimate throughout.

The forms are in four cases abnormal, and must be carefully learned:

'she killed him' is קִטְלַתְּהוּ (or קָטַלְתָּהוּ)

'she killed her' is קִטְלַתְּהָ (or קָטַלְתָּהָ)

'she killed thee' (fem.) is קִטְלַתְּךָ; *i.e.* with the pen-

'she killed them' is קִטְלַתְּתֶם ultimate vowel lengthened, and the ultimate shortened.

5. Notice carefully the Hiph. Impera. with suff. It will be remembered that in the Jussive and Impera. Hiph. the ultimate vowel is  $\text{--}$  when the syllable is closed; but this appears as  $\text{--}$  when the syllable is open: cp. הִקְטִיל, but הִקְטִילִי (see Chap. XVI. B. (d)). As the addition of a suff. necessarily opens the syllable in question, הִקְטִיל appears as  $\text{--}$  before a suffix.

#### § 4. Suffixes to הִלִּי Stems.

Before suffixes, הִלִּי verbs drop the final ה with the preceding vowel; *e.g.* גָּלָה, with suff. גָּלַנִּי, גָּלָה; יִגְלֵנִי, יִגְלֵנִי, etc. But the suff. of the 3rd pers. masc. sing. appears in the Perfect as  $\text{--}$ ; *e.g.* גָּלָהוּ (not גָּלוּ).

(For suffixes to ע"ע verbs, see Chap. XXVIII.)

(The beginner is advised to spend time in mastering the verbal suffixes. Two sets of sentences are given below in Exercise A, the first set being simpler).

VOCABULARY.

שָׁכַח (Imperf. in ā), to forget. אָדָם, human being, man.  
 חֶסֶד (m.), mercy, kindness (a). (אִישׁ = man. opp.  
 (הָאִשָּׁה חֶסֶד עָשָׂה = he to woman.)  
 showed mercy to.)

EXERCISE.

A. 1. Add the suffixes for 'me,' 'him,' and 'them' to

קָטַל—קָטַלְתָּ—קָטַלְתָּם—קָטַלְתָּם

2. Translate into Hebrew:

- (1) He will lift thee up, and will deliver thee from thine enemy. (2) And it came to pass, when I went down there, that ye did not see me. (3) I have commanded them saying, Destroy all the doers of transgression. (4) I have showed mercy to thee, and do not thou forget me. (5) Make me to go in the way of thy commandments. (6) Thou hast sent me to this evil people. (7) He remembered me in affliction. (8) I will surely justify thee. (9) We killed him, and there was none to rescue (rescuing) him. (10) If thy sons shall forget me, I will give them to their enemies.

3. Add the suffixes for 'thee' (masc. and fem.), 'her,' and 'us' to

רָאָה—רָאָהְתָּ—רָאָהְתָּה—רָאָהְתָּם—רָאָהְתָּם



## 4. Translate into Hebrew :

- (1) I will kill thee—Do not smite (נבד) me. (2) He sent them to inquire of (דרש) me. (3) And it came to pass, when I inquired of them, that they sought to smite me. (4) They remembered thee (fem), to do as thou didst command them. (5) And he commanded them, saying, 'Ye shall take him from his house; and if he will not go with you, then (ר consecutive) ye shall smite him.' (6) Make me to see thy mercy, and let me not forget it. (7) What is man that thou shouldst remember him? (8) Hear me and save me from all that persecute (רדף) me. (9) And behold I will rescue them; but if they do more and more evil,<sup>1</sup> I will smite them again. (10) He commanded me to kill them, and I killed them with my sword.

## EXERCISE.

## \* B. 1. Translate into English :

- (1) ויצא העם למען אנסנו הולד בתורתו  
 אם-לא: (2) ולרש איך-כל כי אם כבשה  
 אחת קמנה אשר קנה ויחיה: (3) הן גרשפני  
 היום מעל פני האדמה והיה כל-מציאי יחרגני:  
 (4) אני טרם אכלה לדבר אל-לבי והנה גערה  
 יצאת לשאב ואמר אליה השקיני-נא מעט מים:  
 (5) מי-ישימני שפט בארץ ואלי יבוא כל-איש  
 אשר יהיה-לו ריב: (6) ועתה לבי איצטד נא  
 ענה ומלטי את-נפשי: (7) ויפן אתריו ויראם  
 ויקללם בשם יהוה: (8) וימליכו אתו וימשחוהו  
 ויאמרו יהי המלך: (9) ויעזב את-עצת הנקמים  
 הרבה לו.

אֲנִי יֵצֵא וְהָיָה אֲתָּךְ עִמָּךְ: (10) יֵאָמֶר  
 אֲתָּךְ מִן הַיָּמִים אֲשֶׁר אֲדִירְעוּךָ וְהָיָה אִתְּךָ  
 וְהָיָה קָדִים לְפָנֶיךָ: (11) וְהָיָה עִמָּךְ  
 אֲתָּךְ וְהָיָה עִמָּךְ בְּאֶרֶץ נֶאֱמָר וְהָיָה  
 בְּיָדְךָ: (12) וְהָיָה אֲתָּךְ בְּיָדְךָ  
 וְהָיָה וְהָיָה לְךָ עִמָּךְ: (13) בְּיָדְךָ אֲנִי  
 אֲדִירְעוּךָ:

## 2. Translate into Hebrew:

- (1) And behold I am with thee, and will keep thee whithersoever thou goest, and will bring thee back to this land, and will not forsake thee. (2) And she said to the King, 'Behold they rose up against me and said, "Give thou the smiter-of his brother, that we may put him to death." And the King said, 'He that speaketh unto thee, why (1) consec., thou shalt bring him unto me.' (3) If there is (any) iniquity in me, then he shall put me to death. (4) Haste ye to go, lest he hasten and overtake us. (5) He did evil to the two chieftains of the hosts of Israel, and he killed them. (6) Make me to hear thy voice. (7) Bring him back with thee to thy house, that he may eat bread and drink water. (8) I have exalted thee out of the midst of the people, and have set (given) thee as a prince over my people. (9) And he said to her, 'Give me thy son'; and he took him and brought him up to his house. (10) And it shall be, I will go from with thee to tell the King, and he will not find thee and will kill me. (11) I hate him, for he doth not prophesy good upon me, but evil. (12) As the Lord liveth and as thy soul liveth, I will<sup>1</sup> not forsake thee. (13) And they sought

<sup>1</sup> Use **DN**: see Appendix B.

him for three days and did not find him. (14)  
If thou shalt meet (find) a man, thou shalt not  
bless him; and if a man shall bless thee, thou  
shalt not answer him. (15) Thy hand hath  
saved me. (16) If ye be come peaceably unto  
me to help me, good. (17) He did not know  
that his daughter had stolen them.

## CHAPTER XXVIII.

## ע"ו AND ע"י VERBS.

(See Paradigm /.)

§ 1. In these verbs the three root-letters do not appear in the Perf. Qal: hence they are usually cited in the form of the Inf. Constr. Qal. ע"ו verbs<sup>1</sup> are commoner than ע"י; but their conjugation is identical, except in the Qal Impf., Impera., and Infin.

The middle letter, being weak, disappears after vowel sounds; e.g. Perf. Qal קָרַח becomes קָרַח.<sup>2</sup>

After preformatives, ה, standing at the beginning of the ultimate syllable, is absorbed into the succeeding vowel; and the penultimate syllable, being now left open and being unaccented, requires a long vowel; thus we get in the Perf. Niph. of קָרַח, קָרַח (= קָרַח).

## § 2. The Qal.

*Perfect.* קָרַח becomes — קָרַח before consonantal affirmatives. This syllable is always accented, e.g. קָרַח, קָרַח (except in the 2nd pl. קָרַח).

*Imperfect.* The original קָרַח cp. קָרַח, the original

<sup>1</sup> Gesenius K. (§ 72) calls these verb-ע"ו, denying the consonantal character of the middle root-letter.

<sup>2</sup> In ע"י verbs which are also ע"י, the middle root letter retains its consonantal character, e.g. צַוָּה, 'command': these verbs do not fall under the rules given in this chapter. So also with some verbs which have a guttural for the third root-letter; e.g. נָפַח, 'expire'; Impf. נִפְּחֵם.

form) becomes יָקָם; the second syllable is accented before all affirmatives; e.g. יָקָמוּ. This has a Jussive form יָקָם; with Waw consecutive, the ultimate vowel is shortened. e.g. וַיָּקָם<sup>1</sup> (see Chap. XVIII. § 3 (b)).

In the 3rd and 2nd fem. pl. an accented וֹ is inserted before קָה—<sup>2</sup>, and the 1st ו disappears, being now two places from the tone; e.g. תִּקְוִינָה.

In ע"י verbs, the Impf. Qal has יִ, not ו, and is thus identical in form with the Impf. Hiph; e.g. יָשִׁים; Impf. יָשִׁים; Jussive יָשִׁים, with Waw consec. וַיָּשִׁים.

The *Imperative* קֹה is quite regular, except that the 2nd pers. fem. plur. is קֹהֶנָּה (not קֹהִינָה).

*Infinitives.* Absolute קֹה. Construct קֹה: with ל, לִקְוֹה.

*Participle.* The Partic. is of the same form as the 3rd pers. masc. sing. Perf.; but the fem. differs from the fem. Perf. in being accented on the ultimate, e.g. קֹהֶנָּה (not קֹהִינָה as Perf.).

### § 3. Stative forms of ע"ו verbs.

There are two forms of stative verbs from ע"ו stems:

- (a) Those with — in the 3rd pers. masc. sing. of the Perfect; e.g. מָיַת, 'he died' (stem מוֹת). The vowel becomes — before consonantal affirmatives; e.g. מָיַת (for מֵיַת), etc. Impf. יָמוּת. Part. מָיַת.

<sup>1</sup> In ל' gutturals, the last vowel shortens into —; e.g. סָוַר; Jussive Qal יָסַר, with Waw consec. וַיָּסַר. Similarly in the Hiph. we have יָסַר (for יָסַר); but with suff. the ו returns; e.g. וַיָּסִירָנִי, 'and he made me turn aside.'

<sup>2</sup> Probably in order to make the preceding syllable open, and so let it retain its characteristic ו sound. But side by side with תִּשְׁבֶּנָּה (from תִּשְׁבֵּן), we have תִּשְׁבֶּנָּה.

<sup>3</sup> The first Qameç is unchangeable (as the ו is absorbed in it). So the Construct fem. sing. is קָמַת; masc. plur. קָמִי.

- (b) Those with ו in the Perf. They retain it except before תם, תן, when it necessarily becomes ׀; e.g. בוש, 'he was ashamed' (stem בוש); בָּשָׁתָּ, בָּשַׁתָּ, etc. Impf. יָבוּשׁ<sup>1</sup> (3rd and 2nd pers. fem. plur. תִּבְשְׁנָה).

*Remark.*

בוא, 'to come,' keeps ו where קום has ו, but otherwise conjugates like קום; e.g. Impf. יָבוּא. Inf. Constr. בּוֹא(לְ).

§ 4. (a) We can now proceed to the other Voices, which will be clear enough in the light of the general principle given in § 1.

Niph. Perf. (originally נָקַם), נָקְמוּ

Impf. ( „ יִהְיֶהנָקֵם), יִקְמוּ

Hiph. Perf. ( „ הִקְמוּ), הִקְמוּ

Impf. ( „ יִקְמוּ), יִקְמוּ<sup>2</sup>

Hoph. Perf. ( „ הֻקְמוּ), הֻקְמוּ

- (b) In the Perfects Niph. and Hiph. an<sup>3</sup> accented ו is inserted before the Consonantal affirmatives of the 2nd and 1st persons; and in the Niph. the preceding ו becomes ו; e.g.

נָקְמוּ, נָקְמוּ  
הִקְמוּ, הִקְמוּ<sup>4</sup>

*N.B.*—This ו is probably inserted in order to make the preceding syllable open and so enable it to keep its long vowel.

- (c) The Participle Hiph. is מְקִים (with changeable ׀); not מְקִים, which we should have expected.

<sup>1</sup> So from אור, 'to grow light' (of the day). אִזָּה, 'to be willing.'

<sup>2</sup> In the 3rd and 2nd pl. fem. we usually have תִּקְמוּנָה, but sometimes

תִּקְמוּנָה (with ׀ inserted, as in Impf. Qal).

<sup>3</sup> In the 2nd pers. plur. the accent is on the ultimate (וְתָם).

<sup>4</sup> If the first root-letter is a guttural, the ׀ becomes ׀; e.g. from עור we get Hiph. הָעִידוּ. From בוא we have both הִבְיֵאוּ and הִבְאוּ in the Hiph.

§ 5. Intensive forms. The Pi'el is rare; instead of it, we usually have either a Pōl'el (*i.e.* with the third root-letter appearing twice), *e.g.* קוּיִם, Impf. יְקוּיִם, or (sometimes) a Pīlpēl; *e.g.* בִּלְבֵּל, 'sustain, feed,' from בּוּל.

## VOCABULARY.

קוּם, to arise.	Hiph. set up.	לֵין, to pass the night.
בּוֹא, to come.	Hiph. bring.	שֵׁים, to place, set.
מוֹת, to die.	Hiph. put to death.	נוֹחַ, to rest. Hiph. give rest to (with Dative).
שׁוּב, to return.	Hiph. restore.	There is a secondary form of the Hiph. הִנִּיחַ = set down, place.
וַיֵּשֶׁב וַיֹּאמֶר = and he again said.		
סוּר, to turn aside.	Hiph. remove.	רוּץ, to run. Hiph. take quickly.
נוֹס, to flee.		אֶבֶן, (f.) stone (a). Plur. in יָם.
כּוֹן, Hiph. to establish.		
Niph. be established.		

## EXERCISE.

A. 1. Translate into English:

(1) שָׁבָה מֵעַמִּי לְבֵיתָהּ: (2) אָקוּמָה וְאֶלְכָה לְבֵיתִי טָרֵם יָדָעוּ אֶת־הַדָּבָר: (3) תִּשָּׁב־נָא נַפְשׁוֹ וְאֵל יֵרֵד שְׁאוּלָה: (4) קַח אֶת־הָאֲבָנִים הַהֵנָּה וְהַזְחִתָּ בְּהָרֵי תְּהוֹמוֹתָן שָׁם: (5) וַיְהִי טָרֵם יָשׁוּב וַיִּסֹּר לְהַכּוֹת אֶת־הָאִישׁ וַיִּמְיתָהוּ וַיָּבֵא אֶת־נִבְלָתוֹ אֶל־יְהוָה וַיִּשֶׁם בְּקִרְבָּם: (6) קוּמִי וּרְדִי שָׁמָּה כִּי שׁוֹב אָשׁוּב אֵלֶיךָ וַיִּלְדָּתָּ בֶּן: (7) הִנֵּנִי מֵבִיא אֶת־הָרָעָה הַזֹּאת עֲלֶיךָ: (8) תִּכּוֹן מִמְלַכְתְּךָ כָּל־יְמֶיךָ: (9) וַיֵּשֶׁב וַיִּנָּחֵם וַיְנַסּוּ מִלְּפָנָיו: (10) נָכוֹן הַדָּבָר כִּי הִקְיִמוּנִי אֹתוֹ:

2. Translate into Hebrew:

- (1) Return to him, lest thou die. I will not return, and I will die. (2) I will put him to death. Why should he be put to death? (3) Run to him, and thou shalt restore to him his sword. (4) He fought with them, and he turned them aside out of their way, and they fled; and he smote them and put to death many. (5) The Lord will establish you in the land, and will give you rest there. (6) And I placed there the things which I had brought. (7) And they (fem.) arose, saying, 'Turn aside, and, thou shalt dwell with us, and thou shalt again be king<sup>1</sup> over us.' (8) And he took-quickly to the king the things which he had brought. (9) Lo, I shall put to flight all my enemies, for he will rescue me. (10) And he said to him, 'Turn in and pass the night here (בַּיָּוֶה), and to-morrow thou shalt arise and return to thy house.'

EXERCISE.

\* B. 1. Translate into English:

- (1) וַיֵּשְׁבוּ אֲבֹרָהֶם בַּבֶּקֶר וַיָּקָם וַיֵּלֶךְ אֶל-הַמָּקוֹם:  
 (2) וַהֲקִמּוּתִי אֶת-בְּרִיתִי אִתְּכֶם וְלֹא יִכָּרֵת  
 כָּל-בָּשָׂר עֹד: (3) וַיָּשְׁבוּ הַמַּיִם מֵעַל הָאָרֶץ  
 הַלֹּדֶז וַיָּשׁוּב: (4) סָרְתָם מִהָר מִן-הַדֶּרֶךְ אֲשֶׁר  
 צִוָּה יְהוָה אִתְּכֶם: (5) וַיָּבֶן דָּוִד כִּי מֵת הַיֶּלֶד  
 וַיֹּאמֶר אֶל-עַבְדָּיו הַמֵּת הַיֶּלֶד הֲיֹאמְרוּ מֵת:  
 (6) צִוִּיתִי שְׂפָטִים עַל-עַמִּי וַהֲיִחַתִּי לָהֶם:  
 (7) אֶל-כֵּן תִּמָּשׁ מִזֶּה עַד בֹּאִי אֵלַיָּה וְהוֹצֵאתִי  
 אֶת-מִנְחָתִי וְהִנַּחְתִּי לְפָנָיָה: (8) וַיִּכְנֹנוּ אֶת-  
 הַמִּנְחָה עַד-בֹּא יוֹסֵף כִּי שָׁמְעוּ כִּי שָׁם

<sup>1</sup> Use מֶלֶךְ and מָלַךְ with ב (=over).



וַאֲכָלוּ לָחֶם: (9) וַיֹּאמֶר מֶה־הָיָה הַדָּבָר הַגָּד־נָא  
 לִי וַיֹּאמֶר נָם הָעָם וְגַם־גָּדְלוּ רַבִּים מִן־הָעָם  
 וַיָּמָתוּ: (10) <sup>1</sup>וַהֲשִׁמָּשׁ בָּאָה וְהָמָּה בָּאוּ  
 עַד־הָעִיר: (11) הַנִּיחֻוּ לוֹ וַיִּמְלֹל כִּי אָמַר לוֹ  
 יְהוָה: (12) וַיָּקָם הַמֶּלֶךְ לִקְרֹאתָהּ וַיִּשְׁתַּחֲוֶה לָּהּ  
 וַיֵּשֶׁב עַל כִּסְאוֹ וַיָּשֶׁם כִּסֵּא לְאֵם הַמֶּלֶךְ:  
 (13) וַיָּבֵן אֶת־הַרְמָה לְבִלְתִּי תֵת יֵצֵא וְבֹא  
 לְמֶלֶךְ יְהוָה: (14) רָאִיתִי אֶת־יִשְׂרָאֵל נִפְצִים  
 אֶל־הַהָרִים פָּצָאן אֲשֶׁר אֵין לָהֶם רָעָה: (15)  
 וַנִּתְּנוּ־שָׁמָּה הַכֹּהֲנִים אֶת־כֹּל־הַכֶּסֶף הַמּוּבָא בֵּית־  
 יְהוָה: (16) וְהָיָה מִדְּבַר־תּוֹרַת עַל־לֵבָהּ רַק שִׁפְתֶּיהָ  
 נִעוֹת וְקוֹלָהּ לֹא יִשְׁמָע:

## 2. Translate into Hebrew:

- (1) And they brought him back to his city, and he died. (2) Turn aside unto me, my lord, and I will prepare for thee bread. (3) Know and understand that ye shall surely die. (4) And he passed the night there; and he rose early and fled from the face of the king. (5) Be not ashamed; for I will bring thee back to thy land, and thou shalt die there. (6) Our feet shall not turn aside out of the way, neither will we run after other gods. (7) Thy throne shall be established <sup>2</sup> for ever. (8) If we indeed flee, they will not set <sup>3</sup> (their) heart upon us; and if the half of us (our half) die, they will not set (their) heart upon us. (9) I can do nothing until thy coming thither. (10) He sat on the throne of his father, and his kingdom was exceedingly established. (11) And he found him sitting under a (the) tree, and he

<sup>1</sup> Note this method of expressing contemporaneity by two parallel clauses in which the noun stands first.

<sup>2</sup> Niph. Part. of בָּנָה.

<sup>3</sup> שִׁים.

said, 'Is it thou, O man of God, who didst come from Judah?' (12) She was just coming in<sup>1</sup> to the house, when the lad died. (13) And he hasted and removed<sup>2</sup> the garment from on his eyes, and the king knew him. (14) And the runners stood, each man with his weapons of war in his hand, on (יְמִינֵהוּ) the right hand of (לְ) the house. (15) And the people murmured and said, 'Why hast thou brought us out of the land of Egypt, to die in the wilderness?' (16) Behold, I will bring back my people and give them rest in their land. (17) Why should he be put to death? What hath he done?

<sup>1</sup> See on Chap. XXI. C. § 2.

<sup>2</sup> Hiph. of סָוַר.

## CHAPTER XXIX.

## ע"ו VERBS.

(See Paradigm K.)

§ 1. The weakness of these verbs consists in the fact that the second and third root-letters, being identical, are in many cases written only as one letter;<sup>1</sup> e.g. קלל, Perf. Qal קל. Where this occurs, the second root-letter must bear Dagesh forte when it can, i.e. before affirmatives; e.g. קללי.

§ 2. The Perfect Qal has therefore two possible forms, סבב<sup>2</sup> (conjugated like קטל), and סב<sup>3</sup>, which is conjugated as follows:

3rd masc. sing.	סב
„ fem. „	סבה
2nd masc. „	סבות, etc.

Notice that a ו (accented except before הָתָם) is inserted before the consonantal affirmatives of the 2nd and 1st persons. This happens in the Perfect of every voice.

The vowel affirmatives do not bear the accent as in the strong verb; but we have קללה, etc.

§ 3. Imperfect Qal. Three forms are possible.

(a) The commonest is יסב. This shows the original *a* sound of the preformative (cp. יקטל), which

<sup>1</sup> It is an open question whether these verbs have not biliteral, rather than triliteral stems; see Gesenius K. § 67.

<sup>2</sup> The full form is rare except in the 3rd p. sing. and plur.

<sup>3</sup> In a few cases the vowel is '—; e.g. רבני (Gen. xlix. 23). These may belong to a passive conjugation.

must be lengthened, because it stands in an open unaccented syllable. The second root-letter is doubled before all affirmatives; *e.g.* תִּסְבִּי. In the 3rd and 2nd pers. fem. plur. an *accented* י־ is inserted before נָה—; hence the preceding — must be shortened, and the — two syllables away must be dropped; *e.g.* תִּסְבִּינָה. The same thing happens in the Impfs. Niph., Hiph., and Hoph.

- (b) A second form is peculiar to stative verbs; it takes the form יִקַּל (with a changeable —) from קָלָל, and is conjugated like יִסֵּב, except that the second vowel does not need to be shortened before the suffixes of the 2nd and 3rd f. pl.
- (c) A third form is יִסֵּב, in which the first root-letter is doubled instead of the second. It is conjugated as if from נִסֵּב (*e.g.* plur. יִסְבּוּ). Stative verbs in this form take — in the ultimate; *e.g.* יָתֵם from יָתֵם; plur. יִתְּמוּ (or יִתְּמוּ). These forms with Dagesh forte in the first root-letter are called Aramaising, as they resemble those found in Aramaic.

§ 4. Infinitive Construct Qal is סֵב (for סֵבֵב); with לִ, לִסֵּב.

§ 5. Niph'al. The Perfect נִסֵּב shows the original *a* sound of the preformative (נִקְטִיל is for נִקְטִיל). Fem. נִסְבָּה; 2nd p. masc. sing. נִסְבֹּתָ, etc.

The Imperfect is יִסֵּב (for יִסְבֵּב), which is conjugated like the Imperf. Qal.

§ 6. Hiph'il. The Perfect has two Çeres;<sup>1</sup> *e.g.* הִסֵּב. It conjugates like the Perf. Niph.;

<sup>1</sup> Except when the second root-letter is a guttural or ר, in which case the second — often becomes —; *e.g.* הִמְרָה (מִרָה). This — is occasionally found before other consonants; *e.g.* הִמְרָה, 2 Kings xxiii. 15; הִמְרָה, Isa. viii. 23.

*e.g.* 3rd p. fem. sing. הִסְבֶּה

2nd p. m. „ הִסְבֵּה, etc.

The Imperfect is יִסֵּב; 2nd p. f. sing. תִּסְבִּי; 2nd p. f. pl. תִּסְבִּינָה.

The Participle is מִסֵּב (not מְסֵב), fem. מִסְבֶּה; cp. the Hiph. Part. of ע"ו stems.

\* There is also an Aramaising form of the Imperf. Hiph. as in the Qal; *e.g.* יִסֵּב (תִּסְבֵּי), etc.).

Hoph'al has ו in the preformative; its conjugation presents no difficulties.

\* § 7. Intensive forms. Besides the Pi'el, Pu'al, and Hithpa'el, other forms found are the Po'el, Po'al, and Hithpo'el; *e.g.* Po'el סוֹבֵב. We rarely find a Pilpel, *e.g.* הִתְגַּבֵּל (גִּלְגַּל), and Hithpalpel, *e.g.* הִתְגַּלְגַּל.

§ 8. Verbal Suffixes. Wherever the stem appears in a biliteral form,<sup>1</sup> the second root-letter is doubled<sup>2</sup> before suffixes; the preceding long vowel must then be shortened;

*e.g.* יִסֵּב with suff. יִסְבֵּי<sup>3</sup>

הִסֵּב „ הִסְבֵּי

הִנֵּן „ הִנְנִי

NOTE.—The following rules sum up the main peculiarities of these verbs:

- (1) The last root-letter does not appear when in the strong verb (קָטַל) the *first* root-letter has Sh<sup>w</sup>a; *e.g.* Qal Imperf., Impera., and Infin. Constr.; Niph. Perf. and Partic.; all parts of the Hiph. and Hoph.
- (2) Where in the strong verb the first root-letter has ׀ or ׀, there in ע"ו verbs the first root-letter has the second vowel of the strong verb form; cp. יִסֵּב with קָטַל; יִסְבֵּי with יִקְטֵל.

\*<sup>1</sup> Except in Aramaising forms.

\*<sup>2</sup> Sometimes the second root-letter is written without Dagesh forte when standing above vocal Sh<sup>w</sup>a; *e.g.* יִמְשֵׁךְ. The form יִחַנְךָ (Gen. xliii, 29) is anomalous for יִחַנְךָ.

\*<sup>3</sup> — is shortened sometimes to ׀, sometimes ׀. ׀ seems to prefer ׀.

- (3) When the last root-letter does not appear, the vowel of a preformative is lengthened; *e.g.* Hiph. יִסֵּב, הִסֵּב.
- (4) In the Perf. י or ׀, and in the Imperf. יִ— (both bearing the accent) are inserted before consonantal affirmatives, in all stems which are apparently biliteral.

## VOCABULARY.

חָנַן, to pity.	קָלַ, to be light, of no
אָרַר, to curse.	account. Imperf.
סָבַב, to surround, circle	יָקַל. Pīel, curse.
round. Hiph. turn	
round (Trans.).	תָּם, to finish (with Intrans.
מָסַס, Niph. to be melted.	verbs). Imperf. יִתָּם.
גָּלַל, to roll.	Hiph., complete,
הִתַּת, to be dismayed.	finish (with Trans.
Imperf. יִתַּת.	verbs).
רָע, to be evil. Imperf.	יָדַם, to be silent.
יָרַע. Hiph. (הִרָע),	Imperf יִדָּם.
do evil to (with Dat.).	חָלַל, Hiph. to begin.

## EXERCISE.

A. 1. Translate into English:

- (1) לָמָּה הִרְעוּתָ לְאִשָּׁה הַנָּאֵת לְהַמִּית אֶת-בְּנָהּ;  
 (2) גָּלוּ אֶת-הָאֶבֶן שָׁמָּה: (3) הִחֲלוּ לְסֵב;  
 (4) תָּמּוּ לְדַבֵּר אִתּוֹ: (5) וַתִּסְבֶּינָה לְלֵכֶת  
 לְאַרְצָן: (6) יִחַנְנִי יְהוָה וְיִצְנֶנִּי קִלּוֹתַי מִחֲסָדָיו;  
 (7) הִנֵּה מְחַלָּה לְבָבוֹת: (8) אֵל תַּחֲתוֹ  
 מִפְּנֵיהֶם: (9) אָאֹר יוֹם הַיְגָלָדִי: (10) <sup>1</sup>הִחֲלוּ  
 לְהִרְאוֹת אֶת-עַבְדָּךְ אֶת-אֲשֶׁר אַתָּה מֵבִיא עָלָיו;

<sup>1</sup> See note on next page.

## 2. Translate into Hebrew:

- (1) Pity me and do kindness with me. (2) And they finished going-round the land of Egypt. (3) To-day (the day) I have rolled this evil thing from on thee. (4) And their heart melted in them, and they were dismayed and fled. (5) And the thing was-evil in his eyes. (6) And it came to pass, when all the people had finished going up, that the waters of the river began to return. (7) And he answered, saying 'Speak, and thou shalt verily curse this people.' And he was silent, and did not begin to curse them. (8) Their enemy shall evilly entreat them, for they have forgotten me. (9) Let me run now and tell my lord that thou hast finished smiting his enemies. (10) They have surrounded thee; but be not frightened before them, because they think to do thee evil.

## EXERCISE.

## \* B. I. Translate into English:

- (1) הָגִנוּ יְהוָה בְּחֶסְדָּהּ: (2) וַיִּתֵּן יְהוָה אֹתָם:  
 (3) וַיִּסְבּוּ אֶת-הָעִיר בַּיּוֹם הַשֵּׁנִי בַּעַם אֶחָת  
 וַיִּשְׁבּוּ הַמַּחֲנֶה: (4) וַיִּמָּס לָבָבָם וְלֹא הָיָה  
 בָּם עוֹד רִיחַ: (5) אֶל-כֵּן תִּרְעוּ: (6) נָתַן  
 תִּתֵּן לוֹ וְלֹא יָרַע לָבָבָהּ בְּתַתָּהּ לוֹ: (7) יְהוָה  
 אֱלֹהֵי הָגֵם עַל-הָאִשָּׁה אֲשֶׁר אָנִי מִתְגוֹרֵר  
 עִמָּה הִרְעוֹתָ לְחַמּוֹת אֶת-בְּנָהּ: (8) וְהָעָם  
 עֹבְרִים עַד תֵּם כָּל-הָעָם לָעֵבֶר מִן-הָעִיר: (9)  
 יְהוָה אֲתָה<sup>1</sup> קִחְלוֹת לְהִרְאוֹת אֶת-עֲבָדָהּ אֶת-  
 גְּדֻלָּהּ: (10) וַיֹּאמֶר אֶל-אֶחָיו דְּבַר יְהוָה לֵאמֹר  
 עַל-פָּנַי כָּל-הָעָם אֲכַבֵּד וַיֹּדֶם אֶחָיו: (11)

<sup>1</sup> Note full pathah because of following guttural.

וַאֲבָרַכָהּ בְּבָרֶכְתָּהּ וַיְמַלֵּלְךָ אָאָר: (12) יִסַּב  
 אֶל-בֵּיתָהּ וּפָנֶי לֹא יִרְאֶה: (13) וַיְקַלְוֶתִי עוֹד  
 מִזֶּמֶת וְהָיִיתִי שָׂפָל בְּעֵינָי: (14) וַיִּירָא יַעֲקֹב  
 מְאֹד וַיָּנֹס לֹו וַיִּחַץ אֶת-הָעֵם לִשְׁנֵי מַחֲזוֹת:

2. Translate into Hebrew:

- (1) I will no more curse the earth for the sake of man. (2) And he said unto them, 'Encompass the land (by) the way of the sea.' (3) And he said unto her, 'Wherefore hast thou come hither?' and the woman was silent and could not speak. (4) And they began to flee before the enemy, and the thing was-evil in the eyes of Moses. (5) And they rolled a great stone to the door, and they sat upon it. (6) And the heart of the people melted, and they feared to go down. (7) Cursed be those that curse thee, and blessed be those that bless thee. (8) In that day I will establish for him that which I have spoken to his house, beginning and finishing.<sup>1</sup> (9) In the place where the dogs licked his blood, shall the dogs lick thy blood, even thine.<sup>2</sup> (10) Thy father made-hard his yoke, and do thou make it light. (11) And thou hast done more evil<sup>3</sup> than all who were before thee. (12) And the people went out, and they spoiled the camp of their enemies. (13) And she began to afflict him, and his strength departed from on him.

<sup>1</sup> Use Infin. Absol. (Finish, בְּלֵךְ).

<sup>2</sup> See on Chap. IX. B. § 3. 1.

<sup>3</sup> Say 'hast-made-evil to do . . .'



## CHAPTER XXX.

## ג GUTTURAL AND נ"ד VERBS.

(See Paradigm D.)

## A. Pe Gutturals.

§ 1. The peculiarities of "ג guttural verbs arise from the fact that the gutturals—

- i. cannot be doubled.
- ii. prefer an *a* to an *e* or *i* sound.
- iii. cannot take vocal Sh<sup>e</sup>wa.
- iv. often prefer a ḥaṭeph vowel to a quiescent Sh<sup>e</sup>wa.

All these peculiarities are illustrated by a verb like עמד, 'stand';

- |                         |            |     |                                |
|-------------------------|------------|-----|--------------------------------|
| e.g. i. Impf. Niph.     | יַעֲמִיד   | cp. | יָקַטַל                        |
| ii. Impf. Qal           | יַעֲמִיד   | „   | יָקַטַל (originally — יָקַטַל) |
| iii. 2 m. pl. Perf. Qal | עָמְדוּתָם | „   | קָטַלְתָּם                     |
| iv. Imperf. Qal         | יַעֲמִיד   | „   | יָקַטַל                        |

§ 2. *Remarks.* The following further points on these peculiarities may be noted :

- on (i.) The Niph. Impf. Impera. and Inf. Constr. are the only parts in which the guttural would naturally be doubled. There is no question as to strong or weak gutturals: all alike require a vowel long by compensation in the first syllable, because it bears the counter-tone (Metheg).

on (ii.) With regard to the vowel sound preferred, the general rule is that the guttural prefers a vowel of a different class to the ultimate vowel. So in the Impf. Qal if the second vowel is  $\text{—}$  the first is  $\text{—}$ : if  $\text{—}$ , the first is  $\text{—}$ ; <sup>1</sup> e.g.  $\text{יֵצֵאֵם}$ , but  $\text{יִצְאוּם}$ . But notice

(a) the 1st pers. sing. Impf. Qal regularly prefers  $\text{—}$ ; e.g.  $\text{אֵנָם}$ .

(b) in the Impera. the hateph vowel is usually of the  $\alpha$  class; e.g.  $\text{חֹנֶן}$ .

on (iv.) In the Impf. Qal, the first root-letter nearly always has a hateph vowel, unless it is  $\text{ח}$ ; e.g.  $\text{יֵצֵאֵם}$ ,  $\text{יִצְאוּם}$ , but  $\text{יִצְאוּם}$ .

It must be remembered that a hateph vowel becomes a full vowel before any kind of Sh<sup>wa</sup>; e.g.  $\text{נִעְשָׂה}$ , 'he was made'; fem.  $\text{נִעְשְׂתָה}$ .

N.B.—In the verbs  $\text{הָיָה}$ , 'be, become,' and  $\text{חָיָה}$ , 'live,' the first root-letter hardly ever takes a hateph vowel after a prefix or preformative; <sup>2</sup> e.g.  $\text{יִהְיֶה}$ ,  $\text{יִחְיֶה}$ ,  $\text{יִהְיֶה}$ ,  $\text{יִחְיֶה}$  (contrast  $\text{הָיָה}$ ,  $\text{חָיָה}$ ). Note that  $\text{ו}$  before these two verbs is pointed  $\text{ו}$  not  $\text{ו}$  when the first root-letter has Sh<sup>wa</sup>; e.g.  $\text{וְיִהְיֶה}$  (contrast  $\text{וְיִחְיֶה}$ ). And notice that when the  $\text{ה}$  or  $\text{ח}$  has quiescent Sh<sup>wa</sup>, the previous vowel is pointed with Metheg to emphasise the quiescent Sh<sup>wa</sup>.

## B. נ Verbs.

Six verbs beginning with  $\text{נ}$  have certain peculiarities in the Qal. They are  $\text{אָמַר}$ , 'say';  $\text{אָכַל}$ , 'eat';  $\text{אָבַד}$ ,

<sup>1</sup> But when the last vowel is  $\text{—}$  the first is frequently the same; e.g.  $\text{יָרָה}$ . Notice that the apocopated form of this is  $\text{יָרַח}$ , for an accented S<sup>g</sup>hol never comes before a pathah. So also Impf. of  $\text{חָדַל}$  is  $\text{יִחְדַּל}$ , but 3 m. pl. is  $\text{יִחְדְּלוּ}$ , the disappearance of the pathah rendering the S<sup>g</sup>hol unnecessary.

<sup>2</sup> The chief exception is the Hiph. of  $\text{חָצַח}$ , i.e.  $\text{יִחְצֹחַ}$ , 'he saved alive.'

'perish'; אָבָה, 'be willing'; אָפֶה, 'bake'; and, in some cases, אָחַז, 'seize.'

The Imperf. Qal has  $\text{—}$  for its first vowel, and  $\text{—}$  for its second<sup>1</sup> (except in the two which are also ל"ה); e.g. יֹאמֵר, 'he will say.'<sup>2</sup> In the first pers. sing. only one פ" is written; e.g. אֶמַּר, 'I will say' (not אֶמְאֵר).

The Impera. has either  $\text{—}$  or  $\text{—}$  under the פ"; e.g. אֲמַל, אֲמֹר.

The Infin. Constr. has regularly  $\text{—}$ . לֵאמֹר contracts to לֵאמֹר; but this does not happen with other פ" verbs.

*Note.*— is occasionally found also in the preformatives of the Niph. and Hiph.; e.g. אוֹכִיל, 'I will give to eat . . .'

#### VOCABULARY.

עָבַר, to cross over, transgress.	חָנַל, to cease. Impf. יִחְנַל.
עָנָה, to answer.	חָנָה, to encamp.
עָנַב, to leave.	אָהַב, to love. Impf. יֵאָהַב.
עָזַר, to help.	אָכַל, to eat.
עָבַד, to serve. Niph. be tilled.	אָבַד, to perish.
חָזַק, to be strong. Hiph.	אָסַף, to gather. Impf. יֵאָסַף.
take hold of (ב).	לָחַם (m.), bread (a.).

<sup>1</sup> This  $\text{—}$  usually becomes  $\text{—}$  in pause; e.g. יֹאמְרוּ. But יֹאמְרוּ in pause is יֹאמְרוּ.

<sup>2</sup> In this word alone the final  $\text{—}$  becomes  $\text{—}$ , when the addition of Waw consec. necessitates the drawing back of the accent to the long and open penultimate:  $\text{—}$  is then easier to pronounce before ר than  $\text{—}$ . But in the first person we have יֹאמֵר.

EXERCISE.

A. 1. Translate into English :

- (1) הָאֲכִילָם לֶחֶם : (2) וַיַּחֲדְלוּ לַעֲבֹד אֶת-  
הַנֶּהָר בִּי אָמְרוּ בֶן נָאֹבֵד שָׁם : (3) וַיַּעֲבֹדוּ  
לֵאמֹר אֵל יַהֲרֹגֵנִי הַנְּעָרִים וַיֹּאמֶר אֵל תִּירָא  
בִּי לֹא אֶגְוֹבֶךָ : (4) וַיַּעֲבֹד אֶת-כָּל-אֲשֶׁר לוֹ  
בְּיָדוֹ : (5) וַיֹּאבֵל<sup>(a)</sup> וַיִּשָּׁבֵת וַיִּשְׁכַּב לַיָּשָׁן : (6) לֹא  
תַעֲבֹד אֲרֻכָּם בִּי אִם יַעֲמְדוּ אֲיִבֵיכֶם בְּקֶרְפָּה :  
(7) אֵל תֹּאמַר אֲנִי עָשִׂיתִי וְאַתָּה בִּי הוּא  
עֹשֶׂה : (8) וַיֹּאמֶר לָהּ הַמֶּלֶךְ מַה-לָּךְ וַתֹּאמַר  
אָמְרָה לִי הָאִשָּׁה הַזֹּאת תָּנִי אֶת-בְּנֶךָ וְנִאֲכַלְהוּ :  
(9) וַיְהִי בִּקְהִיּוֹתוֹ שָׁם וַיֵּצֵא לְהִלָּחֵם בָּהֶם  
וַיַּחֲזֹק מֵהֶם וַיַּחֲלֹ לָנוּס מִלִּפְנֵי וַיֹּאבְדוּ רַגְלֵיכֶם :  
(10) וַיִּנְאֲהֶבְהוּ דָּוָד בְּנִפְשׁוֹ :

(a) See Chap. XXVI. § 6, Rem. 1.

2. Translate into Hebrew :

- (1) I will not leave you, for ye have served me, and  
ye shall be before me all the days. (2) This  
shall be done in thy days. (3) Let them eat  
bread and drink water. (4) Lay hold on thy  
sword and stand (up) to help us. (5) I will  
serve him, and let him show mercy to me. (6)  
Be strong, to stand up against them. (7) He  
will not cease going up against them, for his men  
are gathered unto him. (8) And I said, 'Shall  
we cross over the river?' And he answered me  
saying, 'Make the people cross over before thee,  
and let them camp there.' (9) And the king  
loved me, and said to me, 'If thou wilt serve me,  
I will gather thy seed unto me that they may eat  
in my house all the days.' (10) And he offered

up (made to go up) his son upon his altar. (11)  
And he said, 'Go thou up, eat and drink'; and  
he went up to his house and ate and drank.

## EXERCISE.

\* B. 1. Translate into English:

- (1) חָנֹק וְאַמְצָץ כִּי אָתָּה תִּנְחִיל אֶת-הָעָם הַזֶּה  
אֶת-הָאָרֶץ: (2) וַיַּעֲזֹב כָּל-אֲשֶׁר לוֹ בְּיָדוֹ:  
(3) עַד-הֵנָּה עֲנֵנִי יְהוָה: (4) כִּה אֶמַר הַמֶּלֶךְ  
שִׁימוּ אֶת-זֶה בֵּית הַכֶּלָּא וְהֶאֱבִילֵהוּ לֶחֶם לֶחֶץ  
עַד בֹּאִי בְּשָׁלוֹם: (5) וַיֹּאחֲזֵב אֶת-בִּתּוֹ וַיֹּאמֶר  
אֶעֱבְדָּה שְׂבַע שָׁנִים בְּבֵתָהּ: (6) הִנֵּה אֲנִי מִכָּה  
בַּמָּטָה אֲשֶׁר בְּיָדִי עַל-הַמָּיִם וְנִהְפְּכִי לָהֶם:  
(7) הָאֱמִין בִּיהִנֵּה וַיִּחְשְׁבֶהָ לוֹ צָדִיקָה: (8)  
וַיְבוֹא וַיִּחַן עַל-פְּנֵי הָעִיר: (9) וַתַּהַר הָאִשָּׁה  
וַתֵּלֶד בֶּן כָּעֵת אֲשֶׁר-דִּבֶּר אֱלֹהֶיךָ הַנְּבִיא:  
(10) הָאֱלֹהִים אֲנִי לְהַמִּית וּלְהַחְיֹת כִּי-זֶה  
שָׁלַח אֵלַי לְאַסֶּף אִישׁ מִחֻלּוֹ: (11) חָדַל  
מִמֶּנִּי וַנַּעֲבְדָה אֶת-מִצְרַיִם כִּי טוֹב לָנוּ עֲבַד  
אֶת-מִצְרַיִם מִמֶּתְנִי בַּמִּדְבָּר: (12) וַתֵּרָא הָאִשָּׁה  
כִּי טוֹב הָעֵץ וְהַחֲמֹד וְהַקָּח מִפְּרִיו וַתֹּאכַל:  
(13) הָאוֹסִיף עוֹד לָצֵאת לַפְּלִחָמָה אִם אֶהְדָּל:

2. Translate into Hebrew:

- (1) I will not eat, until (if) I have said my say  
(words). (2) I did not believe the words, until  
that I came and mine eyes saw. (3) Cease to  
do evil, learn to do good. (4) If thou wilt love  
the Lord with all thine heart, then He will help  
thee; but if thou forsake Him, then thou shalt  
surely perish. (5) Ye shall cross over the river

and encamp before the city. (6) Let your feet turn back from the evil way in which ye are going. (7) And his heart was strong, and he forsook God and ceased to worship Him. (8) As for the man who announced (Partic.) to me saying, 'Saul is dead,' thinking that he brought-good-news, why I laid hold on him and killed him. (9) And his mother used to make for him a small garment, and used to take it up to him from time to time (days to-days), at her going up with her husband to sacrifice. (10) Their gods are gods of the mountains, therefore they are stronger than we: and let us fight with them in the plain, (to see) if we shall not be stronger than they. (11) And the king said to the prophets, 'Shall I go against this place to battle, or shall I forbear?' And they said, 'Go up.' (12) And they rose up and left their tents and their camp as it was, and they fled for (לָפָּנֵי) their lives.

## CHAPTER XXXI.

### GUTTURAL AND ה GUTTURAL VERBS.

(See Paradigms *E* and *F*.)

#### A. ע Guttural Verbs (with ע" Verbs).

The following general rules follow from the peculiarities of the gutturals :

- i. A vocal Sh<sup>e</sup>wa is replaced by a ḥateph pathah ;  
*e.g.* בְּחַרְוֹ, not בְּחָרְוֹ.

This ׀ generally influences a preceding short vowel, by turning it into a vowel of its own class ;  
*e.g.* שְׁחַטְוֹ, not שְׁחָטְוֹ (Imperative).

ך may take a vocal Sh<sup>e</sup>wa, but sometimes it has a ḥateph pathah ; *e.g.* בְּרַכְוֹ.

- ii. Pathah usually replaces holem in the Impf. and Impera. Qal ; *e.g.* יִשְׁחַט.

Sometimes pathah replaces Çere in the Perf. Pi'el ;  
*e.g.* נָחַם, but שָׁחַת.

- iii. The guttural cannot be doubled in the Pi'el, Pu'al, and Hithpa'el.

ך requires a short vowel before it to be lengthened by compensation ;<sup>1</sup> *e.g.* Pi'el בִּרְךָ (for בְּרַךְ) ; Pu'al בִּרְךָ (for בְּרַךְ).

<sup>1</sup> The beginner is reminded that ׀ and ׀, when due to compensatory lengthening, are fixed, *i.e.* unaffected by the accent.

ה, ח, ע usually require no compensation; *eg.* נָחַם (Niph. or Piel from נָחַם), מָהַר (Pi.).

ס sometimes requires compensation, sometimes not; *eg.* מָאֵן, but גָּאֵץ.

## B. ל Guttural Verbs (including verbs ending in ה).

The following rules give all the main peculiarities:

(1) The Impf. Qal has — for its second vowel.  
(ל"ו verbs sometimes have '—.)

(2) The guttural, when final and preceded by —, —, or ו, requires a furtive pathah; *eg.* הִשְׁלִיחַ.

(3) — followed by furtive pathah contracts into —, except

(a) in infinitives and participles absolute;

(b) in pause forms.

*eg.* שָׁלַח (Pi), in pause שִׁלַּח. Partic. מִשְׁלִּיחַ; constr. מִשְׁלַּח. Inf. absol. שִׁלַּח; constr. שִׁלַּח.

(4) A helping — slips in before the ת of the 2nd pers. fem. sing. in the Perfects, without disturbing the pointing of the ת; *eg.* שִׁלַּחְתְּ (not שִׁלַּחְתָּ).

## VOCABULARY.

בָּרַךְ (Pi.), to bless.

צָעַק, to cry out.

נָחַם (Pi.), to comfort. Niph.

שָׁרַת (Pi.), to serve.

repent of (עָל).

גָּרַשׁ (Pi.), to drive out.

מָאֵן (Pi.), to refuse.

מָהַר (Pi.), to hasten.

שָׁבַע (Niph.), to swear.

בָּחַר, to choose.

שָׁאַל, to ask, beg, inquire.

יָשַׁע (Hiph.), to save.



## EXERCISE.

(Before doing this exercise, the beginner should carefully read Appendix B, on the formulæ used in taking oaths.)

## A. 1. Translate into English :

(1) אֵל תִּוְדַע אֹתָם אֶת-אֲשֶׁר אֶעֱשֶׂה וַיֹּאמְרוּ  
 לֹא אֹדִיעֶם: (2) וַיִּגְרְשׁוּם מִהָאָרֶץ וַאֲיִן  
 מוֹשִׁיעֶם: (3) מְבַרְכִים מִשְׁרָתִי יְהוָה: (4)  
 יִבְרַכְהָ יְהוָה וַיִּשְׁמְרָהּ בְּצִאֲתָהּ וּבְבֹאֶהּ וַיִּשָּׂא  
 אֶת-כַּנּוֹי אֱלֹהֶי: (5) וַיִּשָּׁבַע לֵאמֹר אִם אֲשַׁכַּח  
 אֶת-חֲבֵרִית אֲשֶׁר פָּרַתִּי אֵתְכֶם: (6) גָּתְמִי אֶת-עַמִּי  
 אֲמַר אֱלֹהִים: (7) לֹא תִשְׁכַּח לְפָנַי: (8)  
 וַיְבַרְכֵנִי כָל-מְבַרְכֶיהָ: (9) נַעֲמִי לִי וְאֹשִׁיעֶה נִי  
 שְׁמַעַת בְּקוֹלִי: (10) וְתֹאמַר הִנְנִי שֹׁמַעַת אֶת-  
 אֲשֶׁר אָתָּה מְדַבֵּר:

## 2. Translate into Hebrew :

- (1) They fought against them, and were smitten ;  
 and they cried unto their God to save them. (2)  
 And he asked water from them, and they refused  
 to give it to him. (3) And he asked him, saying,  
 'Swear, pray, unto us'; and he swore unto him,  
 saying, 'As the Lord liveth and as thy soul liveth,  
 I will not drive thee out.' (4) He repented of  
 his transgression. (5) And he-did-evil to them,  
 and sent away their sons and daughters. (6)  
 Thou (fem.) hast cried unto me, and been com-  
 forted. (7) And it came to pass, when he had  
 finished eating bread, that he hastened to go out  
 thence. (8) Choose ye to-day whom ye will  
 serve. (9) And I swore unto him, saying, 'The  
 Lord shall do so to me and more also, if I do this  
 evil thing.' (10) Bless me, even me<sup>1</sup> also.

<sup>1</sup> Use אֲנִי here ; see § 3, note 1, on p. 39.

EXERCISE.

\* B. 1. Translate into English:

(1) הַמַּלְאָךְ הִנָּחֵל אֹתוֹ מִכָּל-רֶעַ וְכָרֵךְ אֶת-  
הַנְּעָרִים: (2) מִה עָשִׂיתָ לִּי לָאֵר אֲנִי לְקַחְתִּיהָ  
וְהִנֵּה בְּרַכְתָּ בָּהֶּךָ: (3) נִשְׁבַּע יְהוָה וְלֹא יִנָּחֵם  
אֹתָהּ כֹּהֵן לְעוֹלָם: (4) וְאַצִּיל אֶתְכֶם מִיַּד  
מִצְרַיִם וְאַגְרֹשׁ אֹתָם מִפְּנֵיכֶם: (5) וַיָּבֹאוּ אֶל-בֵּית  
הַנָּעַר וַיִּשְׁאַלּוּ לוֹ לְשָׁלוֹם: (6) וַיִּמָּאֲנוּ הָעַם  
לְשֹׁמֵעַ בְּקוֹלּוֹ וַיֹּאמְרוּ לֹא כִי אִם מִלֶּךָ וַיְהִי  
עָלֵינוּ: (7) עֲלָה וְהַצֵּלָה וְנִתֵּן יְהוָה אֶת-הָעִיר  
בְּיַד הַמֶּלֶךְ: (8) וַשְּׁבַע-לִי כִּי־יִסָּד הַמֶּלֶךְ אֶם-יָמִית  
אֶת-עַבְדּוֹ בְּחָרֶב: (9) וַיִּנָּח אֶת-נִבְלָתוֹ בְּקִבְרוֹ  
וַיִּסָּדּוּ עָלָיו: (10) וַיַּעַל וַיַּצֵּר עַל-הָעִיר וַיִּלָּחֶם  
בָּהּ: (11) וַאֲרַבְּעָה אֲנָשִׁים הָיוּ פֶתַח הַשָּׁעַר  
וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ מָה אֲנַחְנוּ וְשָׁבִים פֹּה  
עַד-מָתָנִי: (12) וַיַּעַרְבוּ לְקַחְתָּ וַיִּמָּאֲנוּ:

2. Translate into Hebrew:

- (1) And the child stood before him and ministered unto him. (2) Whatever he did, the Lord made him prosper. (3) As the heavens are-high above the earth, so great is His mercy toward them that fear Him. (4) Let not thine heart be high, neither haste thee to do-evil. (5) And he asked the woman saying, 'Wherefore didst thou cry out?' (6) And she refused to be comforted, for she said, 'They have driven me out from my land.' (7) And he swore unto him, saying, 'Surely I will bless thee, and thou shalt be blessed.' (8) I have repented that I have set him up to be king; for he hath turned back from after me. (9) And the king asked how

the people fared<sup>1</sup> and how the war fared. (10) Hast thou (fem.) not heard that he is king, and our lord doth not know it? (11) Ask what I shall do for thee, before I am taken from with thee. (12) Nay, but thou shalt verily send me away. (13) Send away my people, that they may serve me. (14) Thou shalt not cause thy voice to be heard with us, lest some of us smite you. (15) Cause me to hear Thy loving-kindness in the morning; cause me to know the way wherein I should walk.

<sup>1</sup> Say 'for the peace of the people.'

## CHAPTER XXXII.

## ל"א VERBS.

(See Paradigm G.)

§ 1. In connexion with these verbs, it is important to remember that ל at the beginning of a syllable, is a guttural; at the end of a syllable, it is quiescent.

Where it is quiescent, the preceding vowel is always long (except in the 3rd and 2nd pers. fem. plur. Impf.); *e.g.* Perf. Qal מָצָא 'he found'; Impf. מֵצֵא מְלֵא (stative), 'he is full (of)'; Impf. מְלֵא.

§ 2. Perfects. In all other Perfects except the Qal, the long vowel before consonantal affirmatives is —; *e.g.* Niph. נִמְצָא, נִמְצְאָה; Hiph. הִמְצִיא, הִמְצִיָּה.

In the Perf. Qal, however, the — is retained (except in stative verbs); *e.g.* מָצָאתָ (but מְלֵאָתָּ).

§ 3. Imperfects. The Impf. Qal has — for its second vowel; *e.g.* מֵצֵא.<sup>1</sup> But in the 3rd and 2nd pers. fem. plur. there is an accented — before the ל; *e.g.* תִּמְצֹאנָה.

In the Impf. Hiph'il this — takes the place of — in the corresponding parts of the strong verb; *e.g.* תִּמְצִיֵּנָה.

§ 4. There is frequently a confusion between forms of ל"א and ה"א verbs; *e.g.* חֲטָאִים (for חֲטִיָּאִים), 1 Sam. xiv. 33.

So the Infin. Constr. of מְלֵא is מְלֵאתָ.

<sup>1</sup> This Qameç is retained before suffixes; *e.g.* מֵצֵאִי, מֵצֵאֶיךָ.

The commonest example of this is in the word לִקְרֹאת, 'to meet' (with suff. לִקְרֹאתוֹ, etc.), which strictly comes from the root קרה.

## VOCABULARY.

מָצָא, to find.	פָּלַא, Niph., be wonderful.
מָלַא, to be full; be full of, fill (with Acc.).	חָטָא, to sin.
Pīel, to fill (with two Acc.).	חַטָּא (noun m.), sin; with suff. חָטָאוּ. Plur. חַטָּאִים.
שָׂנֵא, to hate.	
קָרָא, to call, read.	לִקְרֹאת, to meet.

## EXERCISE.

A. 1. Translate into English:

- (1) חָטָאתִי לְפָנֶיךָ שָׂא-נָא לִי: (2) אֵל תִּשָּׂא אֶת-אֵיבֶיךָ: (3) נִפְלְאָה זֹאת בְּעֵינֵינוּ: (4) אִם תִּקְרָא לִי וּשְׂמַעְתִּיךָ: (5) וַיִּרְבוּ בְּנֵי יִשְׂרָאֵל וַתִּמָּלֵא הָאָרֶץ אֲתָם: (6) וַאֲקָרָא<sup>1</sup> קוֹל גְּדוֹל וַאֲמַר לָהֶם הִשְׁמִירוּ לָכֶם פֶּן אֲשַׁחֵת אֶת-עֵינֵיכֶם: (7) בָּאָה לִקְרֹאתִי וַתֹּאמַר לִי אֵל תִּמָּאֵן לְעוֹרֵנִי: (8) וַתִּמְצָאנִה אֹתוֹ וַתְּבַכֶּנָּה לְפָנָיו: (9) שָׂנֵאתִנִּי וַתִּבְקֹשׁ לְהַרְעֵ לִי: (10) יִרְאֵנוּ מִפְּנֵינוּ כִּי חֲזָק הוּא מִמֶּנּוּ:

<sup>1</sup> Cognate Accusative.

2. Translate into Hebrew:

- (1) The earth is full of evil; but thou hast filled my hand with good things. (2) Why wast thou not afraid to lift up thy hand against my life? (3) Thou hast done wonderful and fearful things (use Niph. Participles, fem. plur.). (4) And I will

be found of<sup>1</sup> you, and will bring you back to your land. (5) They came to meet him and brought-back word to him.<sup>2</sup> (6) These are the sins wherewith he made them to sin. (7) And she read the book in their ears; and they said, 'The Lord shall do so to us and more also, if we do not hearken unto thee.' (8) Let all my haters go down to Sheol. (9) Thou hast taken away (יָשָׂא) my sin, and my transgression is no more. (10) I caused them to lift up his corpse to bring it thither. (11) When thou wast but a boy (use בָּעוֹר), thou wast brought to this land where thou art to-day. (12) And they hastened to meet them, and they asked them, saying, 'Why did ye hate us, and did not save us from our enemies?'

EXERCISE.

\* B. 1. Translate into English:

- (1) יֵשָׁא יְהוָה פָּנָיו אֵלָיָה וַיִּשֶׁם לָהּ שָׁלוֹם;
- (2) וַתָּשָׁב מִנֶּגֶד וַתֵּשֶׂא אֶת-קוֹלָהּ וַתִּבְרָךְ: (3)
- וַיֹּאמֶר אֵל תִּירָא כִּי לֹא תִמְצָאָהּ יַד הַמַּלְאָךְ
- אָבִי: (4) הִנֵּה עוֹדָה מִדְּבָרָת שָׁם עִם-הַמַּלְאָךְ
- וְאָנִי אָבוֹא אֶחְרֶיהָ וּמְלֹאתִי אֶת-דְּבָרֶיהָ: (5)
- הַתְּמַרְשׁוּ כִּי מָחָר יַעֲשֶׂה יְהוָה בְּקִרְבְּכֶם נִפְלְאוֹת:
- (6) הֲלֹא אֲמַרְתִּי אֲלֵיכֶם אֵל תִּחַשְׁאוּ בְּיָלֶד וְלֹא
- שָׁמַעְתֶּם: (7) וַיֹּאמֶר אֵלֶיהָ הַשְׁקִינִי-נָא מִעֵט
- מִים כִּי צָמְאֹתִי: (8) הִחֲרָה לִּבִּי וַיִּתְּבֹאֲתֶם
- שָׁמָּה שְׁלֹשֶׁת יָמִים: (9) מִהֲזֶה עָשִׂיתָ לְאַהֲבָה
- אֶת-שִׁנְאָתָהּ וְלִשְׂנֹא אֶת-אַהֲבָתָהּ: (10) אִם יֵשָׁה-נָּא
- מִצְלִית דְּרַגְתִּי וְהִיָּה הָעֲלָמָה הַיּוֹצֵאת לְשָׂאֵב הִיא
- הָאִשָּׁה אֲשֶׁר הוֹכִיחַ יְהוָה לְבֶן-אֲדָמִי: (11) וַיְהִי

<sup>1</sup> ל often = 'by,' after Passive verbs.

<sup>2</sup> Use two Accusatives.

כָּל־הָאִישׁ אֲשֶׁר יִהְיֶה־לּוֹ רִיב לְבוֹא<sup>1</sup> אֶל־הַמֶּלֶךְ  
 לְמִשְׁפָּט וַיִּקְרָא אֶבְשָׁלוֹם אֵלָיו וַיֹּאמֶר אִי־מִוֶּה  
 עִיר<sup>2</sup> אָתָּה: (12) וַתֵּצֵא לְקִרְאָת קִיסְרָא וַתֹּאמֶר  
 אֵלָיו סִירָה אֵלַי אֲדֹנִי אֶל־תִּירָא וַיָּסֶר אֵלֶיהָ  
 הָאֶהְלָה:

2. Translate into Hebrew:

- (1) And they said, 'We have sinned, but do Thou take away our sin.' (2) If now I have found favour in thine eyes, let me go and find the woman. (3) And she said, 'Thou hatest me and lovest me not, for thou hast not told me this thing.' (4) My lips shall be full of Thy praise. (5) How wonderful are Thy works, O Lord! I cannot find them. (6) The stone was heavy, and they could not lift it up. (7) Thou hast walked in the way of thy father, and hast made my people to sin. (8) Arise, go down to meet him; Lo, he is in the vineyard, which he has gone down to possess (it). (9) And he hastened to call (for) them, and he said, 'I have sinned against the Lord your God.' (10) Only make (fem.) for me thence a little bread at the first, and thou shalt bring it forth to me; and for thyself and thy son thou shalt make afterwards. (11) And when Moses came before the Lord to speak with Him, he used to remove it (fem.) until his going out; and he used to go out and speak to the children of Israel what he was commanded. (12) And (if) the Lord is with us, then why has all this happened to (= found) us? and where are all His wonderful works which our fathers related to us?

<sup>1</sup> Translate 'which (ought) to come . . .'

<sup>2</sup> Lit. as to city.

## CHAPTER XXXIII.

## IRREGULAR NOUNS.

Many of the commonest nouns in Hebrew are irregular in declension.<sup>1</sup>

(a) <sup>2</sup>אִישׁ, 'man,' has for its plural אֲנָשִׁים, which is strictly the plural of אָנָשׁ, a rare and poetical synonym for אִישׁ; Constr. אֲנָשֵׁי.

(b) אִשָּׁה, 'woman,' has Constr. יְאֵשֶׁת; with suffixes אִשְׁתִּי, etc. Plur. נָשִׁים; Constr. נָשֵׁי.

(c) { אָב, 'father,'  
אָח, 'brother,' have a י in the sing. Constr. and before suffixes; e.g. Constr. אָבִי, אָחִי; with suff. אָבִיו or אָחִיו, אֲבִיהֶם, אֲחֵיהֶם, etc.

In the plural they are declined differently.

אָב; pl. אֲבוֹת; Constr. אֲבוֹת; with suffixes אֲבוֹתִי, etc.<sup>3</sup>

אָח; pl. אֲחִים; Constr. אֲחֵי (note the  $\text{־}$ ); with suffixes אֲחִיו, אֲחִיהֶם, אֲחֵיהֶם, etc.

(d) אָחוֹת, 'sister.' Plur. אֲחֵיות, with suff. אֲחֵיותִי, etc.

<sup>1</sup> Words expressing close blood-relationship are mostly irregular, as in many other languages.

<sup>2</sup> אִישׁ and אִשָּׁה are often used redundantly before other nouns; as אִישׁ נָבִיא, 'a prophet'; אִשָּׁה אֶלְמָנָה, 'a widow.' See also Chap. IX. B. § 3. אִנָּשׁ denotes 'man in his frailty, mortal man.'

<sup>3</sup> אֲבוֹתָם is often found for אֲבוֹתֵיהֶם.

<sup>4</sup> אֲחֵי is virtually reduplicated.

<sup>5</sup> Notice the שׁ<sup>g</sup>hol, because pathah may never precede ה (so אֲחִי in pause becomes אֲחִי<sup>h</sup>). Cp. אֶחָד, 'one'; Constr. אֶחָד.



- (e) בֶּן, 'son'; Constr. בֶּן<sup>1</sup>; with suffixes בְּנִי, בְּנוֹ, בְּנָה, בְּנֵה, etc. Pl. בָּנִים.
- (f) בַּת, 'daughter' (for בְּתִלְתָּ); Constr. בַּת; with suffixes בְּתִי (for בְּתִילִי), etc. Pl. בָּנוֹת.
- (g) בֵּית, 'house'; Constr. בֵּית; with suffixes בֵּיתִי, etc. Plur. בֵּיתִים<sup>2</sup>; Constr. בֵּיתִי; with suffixes בֵּיתִיהֶם, etc. (fixed  $\text{---}$ ).
- (h) יוֹם, 'day'; plur. יָמִים<sup>3</sup>; Constr. יָמִי.
- (i) כְּלִי, 'implement, weapon'; Constr. כְּלִי; with suffixes כְּלִי, כְּלֵי, etc. Plur. כְּלִים; Constr. כְּלִי.
- (j) מַיִם, 'water'; Constr. מַי or reduplicated מַיִמִּי; with suffixes מַיִמִּיכֶם, etc.
- (k) עִיר (f), 'city'. Pl. עָרִים (fixed  $\text{---}$ ); Constr. עָרִי.
- (l) פִּה, 'mouth'; Constr. פִּי; with suffixes פִּי or פִּיהוּ, פִּיהָ, פִּיהֶם, etc. Plur. פִּיּוֹת.
- (m) רֹאשׁ, 'head'. Plur. רָאשִׁים (fixed  $\text{---}$ ); Constr. רֹאשִׁי. (The sing. was originally רֹאשִׁי.)
- (n) שֵׁם, 'name'; Constr. שֵׁם or שֵׁם<sup>4</sup>; with suffixes שְׁמִי, שְׁמֶךָ, etc. Plur. שְׁמוֹת; Constr. שְׁמוֹת.

## EXERCISE.

## I. Translate into Hebrew:

- (1) These are the heads of their fathers' houses. (2) He is my brother, for he doeth the will of God. (3) And he said to his daughter, 'Do not refuse to do this.' (4) And his brethren came before

<sup>1</sup> Or בֶּן, esp. in phrase יהושוע בן־נון, 'Joshua the son of Nun.'

<sup>2</sup> The Qameç is almost certainly ā not ǝ. So it seems to violate the rule that a long vowel cannot stand in a closed syllable unless it bears the accent. But Wright (*Comparative Grammar*, p. 88) thinks that it is contracted from בֵּיתִים and the Dagesh is D. lene. The Metheg perhaps supports this view.

<sup>3</sup> Perhaps for יָמִים. But if so the derivation has been forgotten in the Constr., which should be יָמִי.

<sup>4</sup> שֵׁם only with Maqqeph following.

him, with their weapons of war in their hands. (5) What is thy name? And he answered, 'My name is David, and I am the son of thy father's sister.' (6) And it came to pass in the days of his grandfather, that he built many houses. (7) And he saw the cities of the land, that they were very strong. (8) Lo! his wife and his brother's wife are coming to comfort thee. (9) And he smote them with (ל) the edge (פֶּה) of the sword. (10) Harken to the words of his mouth. (11) These are the names of my brethren and of their father. (12) And her brother dwelt by the river, and drank of its waters. (13) And your fathers did not trust in<sup>1</sup> his word; and he stretched out his hand, and the waters of the river were turned<sup>2</sup> to blood. (14) And his father said to him, 'Let us hasten to go down to Egypt; for the thing is sure.<sup>3</sup> Behold, my son was dead and is alive again.'<sup>4</sup>

2. Translate (using the vocabulary at the end of the book):

- (1) וַיֹּאמֶר אַבְרָהָם בִּי אִמְרָתִי רַק אֵין יִרְאֵת  
אֱלֹהִים בְּמָקוֹם הַזֶּה וַיְהִיגִנִי עַל-דְּבַר אִשְׁתִּי;  
(2) וַיֹּאמֶר אַבְרָהָם אֶל-לוֹט אֶל-נָא יְהִי רִיב  
בֵּינִי וּבֵינֶךָ כִּי אֲנָשִׁים אַחִים אֲנַחְנוּ: (3) אֶת-  
בְּתִי נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה נוֹשְׁנָאָה: (4)  
וַיּוֹצֵא הָעֶבֶד כְּלִי כֶסֶף וּכְלִי זָהָב וּבָגָדִים:  
(5) וַדְּבַרְתָּ אֵלָיו וְשָׁמַתָּ אֶת-הַדְּבָרִים בְּפִיו  
וְאָנֹכִי אֶהְיֶה עִם פִּיהָ וְעִם פִּיהוּ וְהוֹרִיתִי אֶתְבָּם  
אֵת אֲשֶׁר תַּעֲשׂוּ: (6) בְּאַחַד לַחֹדֶשׁ נִרְאִי  
רָאשֵׁי הַדָּהִרִים: (7) לֹא יִקְרָא שְׁמָה עוֹד יַעֲקֹב

<sup>1</sup> Use Hiph. of אָמַן with ב.

<sup>2</sup> הפך Niph.

<sup>3</sup> Use Niph. Part. אָמַן.

<sup>4</sup> Say, 'has lived.'

<sup>5</sup> = 'on the first (day) of . . .'

כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׂמֹךְ: (8) יֵשׁ-לָנוּ אָב  
 זָמָן וְיֵלֵד זָמָנִים קָמָן וְאַחִיו מֵת וְאָבִיו אֶהְיֶה:  
 (9) וַיֹּאמְרוּ נִקְרָא לַבְּעֵרָה וְנִשְׂאֶלָה אֶת-פִּיָּהּ:  
 (10) מִרִּית פִּי יִהְיֶה וְלֹא שְׂמִרַת אֶת-הַמִּצְוָה  
 אֲשֶׁר צִוָּה יְהוָה: (11) הִיָּה יִהְיֶה הַדָּבָר אֲשֶׁר  
 קָרָא בְּדָבָר יְהוָה עַל-כָּל-בְּתֵי הַבָּמוֹת אֲשֶׁר  
 בָּעָרֵי יִשְׂרָאֵל:

## CHAPTER XXXIV.

### NOUNS FROM ל"ה, ע"ו, AND ע"ע STEMS.

§ 1. ל"ה Stems. Nouns from these stems may belong to the first, second, or third declension.

(a) First declension. Type שָׂדֶה, 'field.'

The Construct ends in ה־; *e.g.* שִׂדֶּה.

With suffixes, the ה־ is dropped; *e.g.* שִׂדְּךָ, etc.

But the suffix of the 3rd pers. masc. sing. is

הוּא־, and fem. הִיא־; *e.g.* שִׂדְּהוּ, שִׂדְּהָּ. Plural שִׂדִּים.

(So also verbal adjectives like יָפֵה, 'pretty, handsome.' Constr. יָפֵה; fem. יָפָה.)

(b) Second declension. Type פֵּרִי, 'fruit.' (In pause פִּרְיִי.)

The Construct is the same. Suffixes are added to the monosyllabic stem פִּרְיִי; *e.g.* פִּרְיִיךָ, etc.

The plural is formed as from a Šēgholate noun; *e.g.*

פִּרְיִים; but the Construct is irregular in not dropping ה־; *i.e.* it is פִּרְיִי (not פִּרְיִי).

Other forms are seen in

חֲצִי, 'half'; with suff. חֲצִיךָ, etc.

עָנִי, 'affliction'; „ „ עָנִיךָ, etc.

(c) Third declension. Type רֹעֶה, 'shepherd' (really a Partic. from רָעָה). Constr. רֹעֶה; with suff. רֹעֶיךָ, etc. Plur. רֹעִים.

## § 2. ע"י and ע"י Stems.

## (a) Monosyllables.

*e.g.* סוס, 'horse'; plur. סוסים.

שור, 'ox'; plur. שורים; Constr. שורי.

## (b) Disyllables are more numerous.

מות, 'death'; Constr. מות. With suff. מותו, etc.

עין,<sup>1</sup> 'eye'; Constr. עין. With suff. עינו, etc.

Dual עינים; plur. עינות (meaning 'springs of water').

חיל, 'might,' 'army'; Constr. חיל; with suff.

חילו, etc. Plur. חילים. Constr. plur. חילי.

## § 3. ע"ע Stems.

The final vowel of these nouns takes a Dagesh forte when suffixes are added; this necessitates the shortening of the previous vowel.

## (a) Disyllabic nouns, bearing a prefix.

*e.g.* מסב, 'surrounding' ( $\sqrt{\text{סבב}}$ ); Constr. מסב; with suff. מסבי, etc.

מגן, 'shield' ( $\sqrt{\text{גן}}$ ); with suff. מגנו, etc. (with fixed  $\text{־}$ ).

(b) More often they are monosyllables, with *a*, *e*, or *u* vowels:

*e.g.*  $\left\{ \begin{array}{l} \text{עם, 'people.' With suff. עמו, etc. Plur. עמים.} \\ \text{הר, 'hill, mountain.' With suff. הרו, etc.} \\ \text{Plur. הרים.} \\ \text{רע, 'evil.' Plur. רעים.} \\ \text{לב, 'heart.' With suff. לבו, etc. Plur. לבות.} \\ \text{חק, 'statute.' With suff. חקו, etc. Plur. חקים.} \end{array} \right.$

<sup>1</sup> The  $\text{־}$  is a helping vowel; primitive form עין.

VOCABULARY.

מַעֲשֶׂה (m.), doing, work.  
 מְרֹאֶה (m.), appearance.  
 יָפָה, beautiful, fair.  
 רֵעֵה (m.), neighbour.  
 אֶל-רֵעֵהוּ, they said each one to his neighbour,  
 אֶל-אֶחָיו, his brother, *i.e.* one another.  
 מַחֲנֶה (m.), encampment.  
 עֵין (f.), eye.  
 חֵיל (m.), might, army, substance.  
 תְּהִי (m.), midst.  
 מוֹת (m.), death.  
 חַי, living (חי').

כַּף (f.), palm (of hand), sole (of foot). Dual כַּפַּיִם  
 Plur. כַּפּוֹת.  
 יָם (m.), sea. Plur. יָמִים.  
 יָמָה, to the sea.  
 לֵב (m.), heart } The Çere  
 אִם (f.), mother } is 'fixed'; *i.e.* cannot  
 be shortened in the  
 Construct.  
 עֹז (m.), strength.  
 חֻק (m.), statute.  
 כָּל, all; with suffixes כָּלְכִי, etc.  
 בַּד, separation. לְבַדּוֹ = by himself, alone.

**EXERCISE.**

1. Translate into English :

- (1) אֱלֹהִים חֲקִיו אֲשֶׁר צִוִּיתִיכֶם: (2) נִכּוֹן לְפָנַי לְבַלְתִּי עֲשׂוֹת אֶת־הַרְעָה הַזֹּאת: (3) אָמַר לְאִמִּי הִנֵּה מַעֲשֶׂךָ: (4) הַעוֹדֶם חַיִּים כָּלֶם: (5) וַיַּחַל לְדַבֵּר לְאִמִּי אֲנִי עֲשִׂיתִי זֹאת בְּעֵינַי: (6) וַיֵּצֵא מִמִּסְתַּחַי בְּגָדִי לְבָדוֹ: (7) וַהֲבֵינָה יָדָם עַל כַּפֵּי יְדָיו: (8) וַיִּמְיֵתוּ אִישׁ אֶת־הַרְעָהוּ עַד תִּקְּמוּם: (9) וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיִּסָּר יִצְחָק מִשָּׁם: (10) הִנֵּה יִפּוֹת מֵרָאֵה מִבְּנוֹתַינִי:

## 2. Translate into Hebrew :

- (1) And they spake to one another, saying, 'He shall surely go in our midst.' (2) This is her doing, and it does not please us (say, 'is not good in our eyes'). (3) And lo a man came out of their camp to meet us; and he stood alone, and cried out, 'Ye are all of you as dead men.' (4) And his men of might returned to the house of their master, and said to him, 'She is still alive.' (5) And his heart was uplifted, and he said to his soul, 'I shall not die, for my strength is as the strength of God.' (6) And it shall come to pass after my death, that the children of Israel shall turn aside from thee and shall do what is good in their (own) eyes. (7) My heart is heavy upon me, O my mother, and I cannot be silent. (8) And it came to pass, when the soles of the feet of the priests, bearers of the ark (הַאֲרוֹן) rested upon that place, that the waters returned. (9) And he said, 'Go down to the sea, through the midst of which ye passed over'; and they said, 'As the Lord liveth, and as thy soul liveth, we will not go down.' (10) This is his work, for he hath established the mountains in his strength.

## EXERCISE.

## B. 1. Translate into English :

- (1) אִישׁ הָאֱלֹהִים בָּא אֵלַי וּמֵרָאָהוּ כְּמֵרָאָה מֵלֵאדָּה הָאֱלֹהִים נוֹרָא מְאֹד : (2) לֹא תַחְמוֹד בֵּית רַעָה וְלֹא תַחְמוֹד אִשָּׁת רַעָה : (3) וְהִיא הִיטָה יָפֶת מֵרָאָה : (4) וַיֵּשֶׁם אֶת־הָעַם שְׁלֹשֶׁת רָאשִׁים וַיִּבְאוּ בְּתוֹךְ הַמִּחְנֶה : (5) וַיִּרְחַמְתִּי וְשִׁמְתִּי אִם בָּנִים תִּהְיֶה : (6) פָּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמִּים בַּיָּמִים : (7) וַיִּשְׁמַע אֶל־הַמֶּלֶךְ וַיִּשְׁלַח

אֶת-פָּרִי הַחֲנֻלִּים אֲשֶׁר לוֹ יָלַד אֶרֶץ וְיִשְׂרָאֵל;  
 (8) רָאָה לִפְדֹּתִי אֶתְכֶם חֲקִים וְיִשְׁפָּצִים בְּאֶשֶׁר  
 בְּנֵי יְהוָה אֱלֹהֵי לְעִשְׂוֹת: (9) וַתְּהִי הַמִּלְחָמָה  
 1 אֶרְבָּה בֵּין בֵּית שְׂאִיל וּבֵין בֵּית דָּוִד וְדָוִד 2 הִלָּךְ  
 וְתָקַע וּבֵית שְׂאִיל הִלָּכִים וְנָלִים: (10) רוּץ  
 בְּמֵאָצָא אֶת-תַּחֲצִיט אֲשֶׁר אָנֹכִי מוֹרָה: (11)  
 עַד-כִּתִּי תִשְׁתַּכְּרִי חֲסִירִי אֶת-יָיִד מִיָּלָד:

2 Translate into Hebrew:

- (1) Know ye that the Lōrd, He is God alone. (2) In the midst of life we are in death; therefore to whom shall we flee but to Thee, O Lord? (3) Thou art fair, O my daughter; thine eyes are as the stars of heaven. (4) Great is the Lord, and terrible is His strength; yea His works are wonderful. (5) Remember what the Lord did to all the host of Egypt. (6) Because ye have done this, know that ye are dead men all of you. (7) And they said one to another, 'Was not our heart uplifted when He spake unto us?' (8) Thou hast borne me, O my mother, a man of affliction in the midst of my people, and my strength hath departed from me. (9) Is this thy kindness with thy friend? Wherefore didst thou not go with thy friend? (10) I will come upon him when he is weary and slack-of hands, and I will smite him alone. (11) And he was sick of his sickness wherewith he was to die. (12) And I saw that thou art not saving (us); so I took (שִׁים) my life in my hands (palms) and I went out against them. (13) The dead that he slew in his death were more than (those) that he slew in his life.

<sup>1</sup> See p. 55, § 5.

<sup>2</sup> = was going on growing stronger.



## CHAPTER XXXV.

## NUMERALS.

§ 1. The numerals 1-19 have different forms with masc. and fem. nouns; and 1-10 have two states, Absolute and Construct. In the case of the numerals 3-9, there is the apparent anomaly of a seemingly feminine numeral agreeing with a masculine noun, and *vice versa*. The number of nouns after numerals also presents some difficulty.

§ 2. The numerals as far as 10 are as follows:

With masc. nouns.		With fem. nouns.	
Abs.	Constr.	Abs.	Constr.
1. אֶחָד <sup>1</sup>	אֶחָד	אֶחָת <sup>2</sup>	אֶחָת
2. שְׁנַיִם	שְׁנֵי	שְׁתֵּי <sup>3</sup>	שְׁתֵּי
3. שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
4. אַרְבָּעָה <sup>4</sup>	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5. חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
6. שֵׁשָׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ

<sup>1</sup> The ך is *virtually reduplicated*, the form being like קָטָל. For ך instead of ך before ך, cf. p. 185, note 5.

<sup>2</sup> The pausal form is אֶחָת.

<sup>3</sup> The anomalous Dagesh of the vocal Shewa is to be noticed. Possibly the original form was שְׁנַתִּים.

<sup>4</sup> The root is רבע; the א being prosthetic, *i.e.* prefixed to make pronunciation easy. Compare the French *espérer*, from *sperare*.

With masc. nouns.		With fem. nouns.	
Abs.	Constr.	Abs.	Constr.
7. שִׁבְעָה	שִׁבְעַת	שִׁבְעַת	שִׁבְעָה <sup>1</sup>
8. שְׁמֹנֶה	שְׁמֹנֶת	שְׁמֹנֶת	שְׁמֹנֶה <sup>2</sup>
9. תְּשִׁיעָה	תְּשִׁיעַת	תְּשִׁיעַת	תְּשִׁיעָה <sup>1</sup>
10. עֶשְׂרֵה	עֶשְׂרֵת	עֶשְׂרֵת	עֶשְׂרֵה

Of these, *one* is an ordinary adjective; the rest are substantives. The latter are more often used in the Construct; *e.g.* וְשִׁלְשֵׁת אָנָשִׁים, 'a triad of men'; but they are also found in the Absolute, in apposition to the noun; *e.g.* וְשִׁלְשֵׁת אָנָשִׁים or אָנָשִׁים שְׁלֹשָׁה, 'a triad (consisting of) men,' or 'men, three (of them).'

The numerals 3–10 were themselves feminine nouns. When it was thought desirable to have different forms for these numerals when used before feminine nouns, a secondary form was apparently invented which itself looks like a masculine noun. Thus we get the phenomenon of feminine forms of numerals used before masculine nouns, and apparently-masculine forms used before feminine nouns.

### § 3. 11–19.

In these numerals, 10 appears

before masc. nouns as עֶשְׂרֵת

before fem. „ עֶשְׂרֵה

The unit always precedes the ten. In the numbers 11 and 12 it is in the Construct: in 13–19, in the Construct with feminine nouns, but in the Absolute with masculines.

With masc. nouns.	With fem. nouns.
11. אֶחָד עֶשְׂרֵה <sup>3</sup>	אֶחָת עֶשְׂרֵה <sup>3</sup>

<sup>1</sup> שִׁבְעָה and תְּשִׁיעָה are anomalous Constructs from Šegholate nouns.

<sup>2</sup> One would expect שְׁמֹנֶה, but this is never found.

<sup>3</sup> For both אֶחָד and אֶחָת in 11, there is another form עֶשְׂרִי, from a root which is found again only in Assyrian. Perhaps it was borrowed at the time of the Exile.

	With masc. nouns.	With fem. nouns.
12.	שְׁנֵי עָשָׂר <sup>1</sup>	שְׁתֵּי עֶשְׂרֵה <sup>1</sup>
13.	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה

## § 4. 20-90.

20 is עֶשְׂרִים, a plural from עָשָׂר 30-90 are the corresponding units with plural terminations; *e.g.* שְׁלֹשִׁים, אַרְבָּעִים, etc.<sup>2</sup>

These numerals are indeclinable, and may precede or follow the nouns. In compound numerals the unit (used in the Absolute) must be in the proper gender; it is joined to the ten by a copula, and may either precede or follow it; *e.g.* 22 is עֶשְׂרִים וּשְׁנָיִם or שְׁנָיִם וְעֶשְׂרִים.

§ 5. 100 is a fem. noun מֵאָה<sup>3</sup>; 200 is מֵאָתָּה (for מֵאָתִים); 300, שְׁלֹשׁ מֵאוֹת, etc.

The noun following is regularly in the singular. In composite numbers the unit comes first, then the ten, then the hundred, all joined by the copula. The noun may be repeated with each.

1000 is a masc. noun אֶלֶף, 2000, אֶלְפִים; 3000, אֶלְפִים וְשְׁלֹשָׁת אֶלְפִים, etc.; 10,000, עֶשְׂרֵה אֶלְפִים.

§ 6. Age is expressed by the use of בֶּן, 'son of,' or בַּת, 'daughter of';

*e.g.* a man of thirty אִישׁ בֶּן שְׁלֹשִׁים שָׁנָה

a girl of twelve נַעֲרָה בַת שְׁתֵּי עֶשְׂרֵה שָׁנָה.

## § 7. The number of nouns with numerals.

After the numerals 2-10, the noun is used in the plural.

After the numerals 11-19, the noun is usually in the plural, except in the case of such common words as אִישׁ, 'man'; יוֹם, 'day'; שָׁנָה, 'year'; שֶׁקֶל, 'shekel' etc. (cp. our five *foot*).

<sup>1</sup> In 12, we find masc. שְׁנָיִם six times, and fem. שְׁתֵּי four times.

<sup>2</sup> Notice that the S'gholate numerals שְׁבַעַה, שְׁבַעַת have not their proper plural; *i.e.* the plural is *not* שְׁבַעַתִּים, שְׁבַעַתִּים, but שְׁבַעִים, שְׁבַעִים.

<sup>3</sup> The Constr. מֵאָה is found only in the Hexateuch in the Priestly source.

After numerals above 20, the noun is usually in the singular, though the plural is occasionally found.<sup>1</sup>

§ 8. **Ordinals.** These are only found up to 10. After that, cardinals are used for ordinals.

The ordinals 3rd, 4th, 7th, 8th, 9th, and 10th are formed by inserting י- between the second and third root-letters, and adding the suffix י- , fem. ית-.

First,	ראשון	Fem. ראשונה
Second,	שני	Fem. שנית
Third,	שלישי	etc.
Fourth,	רביעי	(note disappearance of prosthetic א)
Fifth,	חמישי	(or חמישי)
Sixth,	ששי	
Seventh,	שביעי	
Eighth,	שמיני	
Ninth,	תשיעי	
Tenth,	עשירי	

*Remark.*

In giving the number of a year, שנת (Constr. of שנה, 'year') is often used before the cardinal number; e.g. בשנת עשרים, 'in the twentieth year.'

Sometimes cardinals are used instead of ordinals below 10; e.g. בשנת שלש, 'in the third year.' בראשון יום, 'in the first day.'

\* 9. **Nouns of multiple.** 'Double' is כפלים (dual of כפל).

Other multiples are sometimes expressed by the fem.

<sup>1</sup> Always when the noun precedes the numeral. ארבעים איש, 'forty times a man'; but אנשים ארבעים, 'men, forty in number.'

Possibly the explanation of the variety in the number of nouns after numerals is this. we have ten fingers, and therefore have separate names for each numeral up to 10. Arithmetic proper begins at 10; therefore in primitive times it would be natural to say 'nine men,' but 'ten times a man.'

dual; *e.g.* אַרְבַּעַתִּים, 'four times.' Multiples are often expressed by the fem. form of the ordinals or cardinals (understanding פַּעַם (fem.), 'time,' or קְדָמִים); *e.g.* אַחַת, 'once'; שְׁנִית, 'a second time.'

\* 10. Distributives may be expressed either by repeating the cardinal; *e.g.* שְׁנַיִם שְׁנַיִם, 'two by two,' or by the preposition לְ; *e.g.* לְשְׁנַיִם, 'by twos'

\* 11. Figures are expressed by consonants;

א-ט, 1-9. י-י, 10-90. ק-ת, 100-400.

500 is תק, 900 is בתק, etc. א-י = 1000-10,000.

### EXERCISE.

#### I. Translate into Hebrew:

- (1) She is five years old. (2) He is eleven years old. (3) And it came to pass in the twentieth year, on the eighteenth day of (to) the ninth month, that his brother died. (4) And he commanded the second and the third, and they passed before him. (5) He had with him ninety-four men and sixty-seven women. (6) And there were born to him two daughters and five sons: and the five sons were all men of might. (7) And it shall be that, if he shall take a horse from his neighbour, he shall restore<sup>2</sup> it fourfold. (8) We be twelve men, sons of one father; and the youngest<sup>3</sup> is this day with our father. (9) He had with him four thousand horses, and a hundred mares. (10) And he called to him the second time.<sup>4</sup>

<sup>1</sup> 15 is טו, not יח, as the latter stands for the sacred name Jah. So 16 is טז, not יז, as the latter is also connected with the Divine name.

<sup>2</sup> שָׁבַח.

<sup>3</sup> קטן.

<sup>4</sup> See above, § 9.

## 2. Translate into Hebrew:

- (1) And the man was very honourable among the sons of his people, and he had three sons and seven daughters. And he had three thousand sheep and two thousand and two hundred asses and five hundred oxen, and he had twenty-nine servants and sixteen maids. And when his eldest son was eighteen years old he took him a wife of the daughters of the land, and she bore him five sons. And he said unto his father, 'Give me, I pray thee, the half of thy goods,<sup>1</sup> for I am thy first-born.' And his father said, 'Remain here till I die, and thou shalt have the half'; but he would not consent. But he grew very angry, and he went away into a far country with his wife and his five sons: and it came to pass in the third year after this that he died in the sixth month, on the fourteenth day of the month. And his wife buried him and mourned for him forty days. And when the days of her mourning were ended she returned to the land whence he had gone forth.

<sup>1</sup> Say, 'all that which is thine.'

## APPENDICES.

- A. ON THE AGREEMENT IN GENDER AND NUMBER BETWEEN SUBJECT AND PREDICATE.
- B. CLAUSES EXPRESSING OATHS.
- C. CLAUSES EXPRESSING WISHES.
- D. FURTHER NOTE ON CIRCUMSTANTIAL CLAUSES (SEE CHAP. XXI. § C).
- E. CONDITIONAL SENTENCES.
- F. ON SOME IDIOMATIC USES OF THE PREPOSITIONS *ב*, *ל*, AND *מן*.
- G. ON THE WORK OF THE MASSORETES AND THEIR NOTES.
- H. ON REMAINS OF OLD CASE ENDINGS.
- I. ON SOME USES OF THE ACCUSATIVE.
- J. SOME NOTES ON THE HEBREW VOWEL SYSTEM.

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### A. ON THE AGREEMENT IN GENDER AND NUMBER BETWEEN SUBJECT AND PREDICATE.

Not infrequently in Hebrew the Predicate does not agree with the Subject in Gender and Number. This is largely due to the fact that the predicate usually precedes the subject: the sentence often begins with a verb in the 3rd pers. masc. sing., irrespective of the fact that the subject is fem. or plur.; e.g. 1 Sam. i. 2, *וַיְהִי לִפְנֵה יְלָדִים*, 'And there were (born) to Peninnah children.'

xxv. 27, *וַתָּבִיא שִׁפְחָתָהּ לְאֹדֹנִי*, 'thy handmaid brought to my lord.'

In such cases, however, when the subject of the first verb is also the subject of a following verb, the latter

appears in its right number and gender, because it follows the subject, *e.g.* Gen. i. 14, וְהָיוּ . . . יְהִי מְאֹרֹת, 'let there be luminaries . . . and they shall be . . .'

*Special cases.*

- (a) Names of things or animals in the plural frequently take the verb in the fem. sing., whether the subject precedes or follows the predicate. (cp. the neuter plural with the singular verb in Greek); *e.g.* הֲתָבוֹא לָהּ שִׁבְעַ שָׁנִים, 'shall there come to thee seven years . . .?'
- (b) Collective nouns are frequently used with a plural verb; *e.g.* 1 Kings i. 40, וַיַּעֲלוּ כָּל-הָעָם, 'and all the people went up' (cp. 1 Sam. iv. 5). וַיֵּדְעוּ כָּל-הָאָרֶץ, 'and let all the earth know.'

*N.B.*—When the predicate precedes two or more subjects, it may be put in the plural; but if the nearest subject is singular, it often agrees with it in gender and number; cp. Gen. vii. 7, וַיָּבֹא נֹחַ וּבָנָיו, 'and Noah and his sons came in.'

*Remark.*

The Hebrews very frequently put the verb in the 3rd pers. masc. sing. or plur. when the subject is indefinite and is not expressed. This is often, but inaccurately, called the 'Impersonal' use of the verb. We may compare verbs with 'on' in French, and 'man' in German; cp. Gen. xi. 9, קָרָא שְׁמָהּ בָּבֶל, 'men called its name Babel.' 2 Sam. xi. 3, וַיֹּאמְרוּ, 'and people said.' Gen. xxix. 2, יֹשְׁקוּ הָעֶדְרִים, ('out of that well) people were wont to water the flocks.'

*B. ON THE METHOD OF EXPRESSING OATHS IN HEBREW.*

Oaths and asseverations are introduced by אִם, meaning 'certainly not'; and אִם לֹא (sometimes כִּי), meaning 'Verily, of a surety.'

The origin of this usage is probably seen in those cases



where a phrase like 'God will do so to you and more also,' precedes the particle: **אם** then = 'if you do this,' *i.e.* 'you are not to do this; while **אם לא** = 'if you do not do this,' *i.e.* 'you are to do this; *e.g.* 1 Sam. xxv. 22, **כֹּה יַעֲשֶׂה** <sup>1</sup> **אֱלֹהִים לְאֹיְבֵי דָוִד וְכֹה יוֹסִיף אֶם-אֲשָׁאֵר**, 'so shall God do to the enemies of David, and so shall He add (*i.e.* and more also), if I shall leave a remnant'; *i.e.* I swear, I will not leave a remnant.

*N.B.*—In the mouth of a heathen the phrase is slightly altered; **אֱלֹהִים** is treated as a plural, and the verbs are plural; cp. 1 Kings xix. 2.

But the origin of the usage was probably soon forgotten, and the particles soon came to have merely an asseverative sense. Thus they are very frequently used after the phrase **יְהוָה חַי וְחַי נַפְשָׁךְ**, lit. 'Jehovah is alive, and thy soul is alive.' (The use in this phrase of **חַי** for God, and **חַי** for the human soul, was probably due to the desire for reverence. **חַי** is not the Construct plural of **חַיִּים**, 'life,' but another form of **חַי**); *e.g.* **חַי יְהוָה וְחַי נַפְשָׁךְ אֶם-אֶעֱזָבְךָ**, 'as the Lord liveth and as thy soul liveth, I will not leave thee.' So **אם לא** in Num. xiv. 28.

But the particles are used in all forms of oaths; *e.g.* **נִשְׁבַּעְתִּי אִם**, 'I swear there shall not . . .', 1 Sam. iii. 14. So 2 Sam. xx. 20, **חֲלִילָה לִי אִם**, 'far be it from me, I will not . . .'

(For a literal translation in Septuagint Greek, see the quotation in Heb. iii. 11.)

### C. ON THE METHOD OF EXPRESSING WISHES IN HEBREW.

A wish may be expressed simply by the Imperfect or Jussive. But the following ways of introducing it are noteworthy:

<sup>1</sup> It is important to notice that in this phrase they used the ordinary Impf. (**יִסְיֶף** . . . **יַעֲשֶׂה**), where we might expect the Jussive ('may He do').

- (a) *מִי יִתֵּן*, lit. 'who will give?' followed by an accusative of the thing desired; cp. Judg. ix. 29, *מִי יִתֵּן אֶת-הָעָם הַזֶּה בְּיָדִי*, 'who will put this people into my hand?' *i.e.* O that some one would . . . Ex. xvi. 3, *מִי יִתֵּן מוֹתֵנוּ*, lit. who will give our dying? *i.e.* 'would that we had died!'

(Occasionally the Perf. or Imperf. follows this phrase, instead of the substantival accusative.)

Other verbs may be used with an interrogative to express a wish; cp. 2 Sam. xv. 4, *מִי יִשְׁמָנֵנִי שֹׁפֵט*, 'O that I were appointed judge.' Ps. iv. 4, *מִי יֵרְאֵנִי טוֹב*, 'O for a glimpse of good.'

- (b) *לוּ* is the commonest particle to introduce a wish: it is usually followed by the Perfect, denoting a wish now impossible of fulfilment. But it is also used with the Imperfect and Jussive to denote possible wishes.

(*אִם*), with the Imperfect, is used occasionally in the same way.)

#### D. FURTHER NOTE ON CIRCUMSTANTIAL CLAUSES.

The general principle of Circumstantial Clauses has been given in Chap. XXI. They express a fact 'subordinate to the main course of the narrative' (Driver), giving the circumstances which attended it. In English we subordinate these clauses, and introduce them by such words as 'when, since, though,' etc. In Hebrew they are inserted independently in the narrative, sometimes with no connecting particle; sometimes introduced by *וְ* (never consecutive). The subject nearly always stands first.

A few examples will make the usage of these clauses clear:

##### (a) *Noun Clauses.*

Gen. xxiv. 29, *וְלִרְבֵּקָה אָח וְשִׁמּוֹ לָבָן*, 'now Rebekah had a brother, *whose name* was Laban.'

Gen. xviii. 12, *וְגִדְלִי זָקֵן*, 'my lord *being* old also.'

Gen. xii. 8 ('and he pitched his tent'), בֵּית-אֵל מָקָם, 'וְהָעִי מִקְדָּם', *having* Bethel on the west and Ai on the east.'

Gen. xliv. 26, כִּי-לֹא נוּכָל לִרְאוֹת פְּנֵי הָאִישׁ וְאֶחָיו, 'הִקְמָן אֵינָנוּ אִתָּנוּ', 'for we shall not be able to see the man's face, *unless* our youngest brother be with us.'

Josh. v. 13, וַהֲנֵה אִישׁ עֹמֵד לְנִגְדּוֹ וְתַרְבּוֹ שְׁלֹפָה, בְּיָדוֹ, 'and lo! a man stood over against him, *having* his sword drawn in his hand.'

(b) *Verbal Clauses.*

It has already been said in Chap XVIII. § 4 that such an English clause as 'for he had killed,' 'after having killed,' appears in Hebrew as וְהוּא קָטַל, the copula being separated from the verb. This is the commonest form of verbal circumstantial clause. Cp. Judg. iii. 26, וַאֲהוּרָד נִמְלֹט, 'וְהוּא עָבַר . . .'; = 'and as for Ehud, he escaped, *having passed over* (the quarries), and so he escaped (to Seirah).'

Further examples in verbal clauses are:

Gen. xxvii. 30, וַיְהִי אֵדָּה יָצָא יַעֲקֹב מֵאֵת פָּנָיו, 'וְעָשׂוֹ אָחָיו בָּא' = 'and it came to pass, *when* Jacob had barely left his father's presence, that Esau his brother came in.'

Gen. xliv. 4, הֵם יָצְאוּ אֶת-הָעִיר לֹא הִרְחִיקוּ וְיֹסֶף, 'אָמַר' = 'they had gone out of the city, *without going very far*, when Joseph . . .'

Gen. xliv. 12, וַיִּחְפֹּשׂ בְּגִדּוֹל הַיָּחַל וּבִקְשָׁן כְּלָה, = 'and he searched, *beginning* at the eldest and *ending* with the youngest.' [Note omission of pronoun.]

<sup>1</sup> Where two parallel clauses are joined by a simple Waw attached to the nominative (as here), the simultaneity of the two actions is emphasised. So in the next example the effect is, 'They had *only just* gone out . . . when Joseph . . .'

*E. ON THE METHOD OF EXPRESSING CONDITIONAL SENTENCES IN HEBREW.*

Hebrew is a primitive language, in which syntactical constructions and subordinate clauses are comparatively rare. Circumstantial clauses are a good example of this preference for co-ordinating two clauses where we should subordinate one to the other. The same characteristic appears in conditional sentences; in these

- (a) the protasis and apodosis (as they would appear in a modern language) are frequently co-ordinated;
- (b) even where a particle is used to introduce the protasis, still the apodosis is (usually) introduced by Waw consecutive. (Cp. Greek conditional sentences in Homer.)
- (a) Typical examples of co-ordination are:

Gen. xliv. 22, וְעֵינָב אֶת-אָבִיו וָמָת = 'and if he shall leave his father, then he will die.'

2 Kings vii. 2, הֲנֵה יִהְיֶה עֲשֶׂה אֲרֻבוֹת בְּשָׁמַיִם הֲנֵה יִהְיֶה הַדָּבָר הַזֶּה = 'behold, if the Lord should make windows in heaven, will this thing be?'

Gen. xxxi. 27, לָמָּה לֹא הִגַּדְתָּ לִּי וְאִשְׁלַחַהּ בְּשִׂמְחָה = 'why didst thou not tell me, and I would have sent thee away with joy?'

1 Sam. ii. 13, כָּל-אִישׁ זִבְחַת זִבְחַת וּבָא נָעַר הַפִּתֵּן = 'if a man sacrificed a sacrifice (nomin. pendens), then the priest's servant used to come.'

- (b) The particles used to introduce the protasis, = 'if,' are:

אִם (לֹא אִם), to introduce conditions which have actually occurred or will possibly occur in the future.

לִּי (לֹא לִי), to introduce conditions which have not occurred in the past, or (rarely) are thought to be impossible suppositions in the future. In

these, the Perfect nearly always follows the particle, as the Imperfect would denote a possible supposition (the action being incomplete).

Typical cases are:

2 Sam. xv. 33, **אם עברת אתי והיית עלי למשא** = 'if thou shalt have crossed over with me, then thou wilt be a burden to me.'

Judg. xiii. 23, **לֹא חָפֵץ יְהוָה לְהַכְיִיתֵנוּ לֹא לָקָה מִיָּדֵנוּ עָלָה** = 'if the Lord had wished to kill us, He would not have accepted a burnt-offering from our hand.'

#### F. ON SOME IDIOMATIC USES OF THE PREPOSITIONS

**ב, ל, AND מן.**

(a) **ב** i. expressing character: the so-called 'Beth essentialæ'—

Ex. vi. 3, **וַיֵּאָרָא לְאַבְרָהָם . . . בְּאֵל שַׁדַּי**, 'and I appeared unto Abraham . . . as El Shaddai'; cf. Gen. vii. 21.

ii. expressing the instrument—

cf. 1 Sam. xi. 7, **בְּיַד הַמַּלְאָכִים**, 'by the hand of messengers.'

iii. expressing accompaniment—

Num. xx. 20, **בְּעַם כָּבֵד**, 'with much people.'

Gen. xxxii. 11, **בְּמַקְלִי עָבַרְתִּי אֶת-הַיַּרְדֵּן הַזֶּה**, 'with my staff I crossed this Jordan.'

iv. expressing price or cost—

Deut. xxi. 14, **לֹא תִמְכְּרֶנָּה בְּכֶסֶף**, 'thou shalt not sell her for money.'

1 Kings ii. 23, **בְּנַפְשׁוֹ דִּבֶּר אֲדֹנִיָּהוּ אֶת-הַדָּבָר הַזֶּה**, 'at the cost of his life Adonijah hath spoken this word.'

The idiomatic uses of **ב** after verbs **מָשַׁל**, **רָאָה**, **עָבַד** must be learned with the aid of a good lexicon.

## (b) ל i. expressing relation—

Gen. xx. 13, אֲמַרְי לִי, 'say with regard to me.'

ii. expressing the ethic dative, but with the limitation that the pronoun must be in the same person as the verb—

Num. xxii. 34, אָשׁוּבָה לִי, 'I will get me back.'

Gen. xii. 1, לָךְ-לָךְ, 'get thee gone.'

iii. according to—

Gen. i. 11, לְמִינוֹ, 'after its kind.'

Ps. lxxiii. 14, לַבֹּקֶרִים, 'morning by morning.'

iv. of time—

Gen. iii. 8, לְרוּחַ הַיּוֹם, 'at the breathing time of the day.'

v. with a secondary predicate = as—

Gen. i. 29, לָכֶם יִהְיֶה לְאֹכֶלָה, 'it shall be to you for food.'

vi. denoting possession—

בֶּן-יִשְׁשִׁי, 'a son of Jesse.' Contrast בֶּן-יִשְׁשִׁי, 'the son of Jesse.'

vii. of direction after a preceding word with מִן—

מִבֵּית ל = 'within.' מֵעַל ל = 'above.' מִקֶּדֶם ל = 'on the east of . . .'

viii. to express the personal agent after a passive

verb. Cp. the common לְיְהוָה, 'blessed by J''—

Cp. 2 Sam. xix. 43, אִם . . . נִשָּׂא לָנוּ, 'or has anything been taken away by us?'

## (c) מִן i. of place—

Gen. xii. 8, מִן הָעֵי מִקְדָּם, 'Bethel on the west and Ai on the east.'

ii. = after—

Gen. xxxviii. 24, כְּמִשְׁלַשׁ חֳדָשִׁים, 'after about three months.'

iii. expressing change of relation—

I Sam. xv. 23, וַיִּמְאַסְךָ מִיְּמֶלֶךְ, 'and he hath rejected thee from being king.'

Gen. xxvii. 1, וַתְּכַהֲנֶיהָ עֵינָיו מְרֹאֶת, 'and his eyes were dim, so that he could not see.'

iv. Partitive = 'some of . . .' Often as either object or subject of a verb;

*e.g.* I Kings xviii. 5, וְלֹא נִכְרִית מִהֶבְהֶמָּה, 'and we shall not lose any of the cattle.'

#### G ON THE WORK OF THE MASSORETES AND THEIR NOTES.

It has been said in the introduction that the Massoretes were a body of Jewish scholars who laboured in the 5th and 6th centuries A.D. to ensure the accuracy of the Hebrew text. Their work dealt with (*a*) the consonants, (*b*) the vowels, (*c*) the accents, etc., (*d*) the divisions of the text:

- (*a*) They carefully counted the consonants in each book and marked the middle consonant of the book, and also of such larger divisions as the Pentateuch and the Psalms. They also drew attention to any abnormalities of writing, *e.g.* ב is written large (ב" רבתי) in Gen. i. 1; א is small (א" זעירא) in Lev. i. 1; נ is written above the line of the other consonants (נ" תלויה) = suspended in Judg. xviii. 30:<sup>1</sup> נ is inverted (נ" הפוכה) in Num. x. 35. Some letters or words had dots above them (נקוד = dotted) probably to draw attention to some abnormality in them, *e.g.* Gen. xvi. 5. Occasionally a letter is added which is strictly superfluous (נתייר), or omitted (חסר = defective); *e.g.* Gen. xxv. 24.

<sup>1</sup> Probably pointing to a more original reading מֹשֶׁה, which has been altered, out of respect to Moses' name, to מֹנֶשֶׁה.

## (b) They added vowels according to the best tradition.

Sometimes they found the consonantal text at fault, and corrected it by means of putting the vowels of another word. So in the Pentateuch **הוּא** and **נֶעַר** (young person) were probably common in gender: but when they refer to feminines the Massoretes write them **הִיא** and **נַעֲרָה**, *i.e.* with the vowels of **הִיא** and **נַעֲרָה**. A note at the bottom of the page calls attention to the proper way of reading them (**הִיא קְרִי**, etc.). An instance like this is called a *Q're perpetuum*; for other examples, see page 119, § 6. Occasionally the Massoretes insert a word by putting its vowels by themselves in the text (**קְרִי וְלֹא כְתִיב**; cf. 2 Kings xix. 37), or miss out a word (**כְּתִיב וְלֹא קְרִי**; cf. 2 Kings v. 18). Sometimes<sup>1</sup> they venture on a suggested emendation of the text: such emendations are called **קְבִירִין** = opinions; cf. Ex. xxv. 39 (**תַּעֲשֶׂה** for **וַתַּעֲשֶׂה**). When the text presents a difficulty that admits of no ready solution, they leave it with the note **בֵּין צָרִיק לומר** = **כֵּצ"ל** (thus it is necessary to say); *e.g.* Gen. ix. 29.<sup>2</sup>

## (c) The accentual system was perfected though probably not invented by the Massoretes:

- i. Attention is drawn to the position of the accent in a word: **מִלְרַע**, lit. 'down' = oxytone; cp. **סוּרָה**,<sup>3</sup> Judg. iv. 18. **מִלְעִיל**, lit. 'up' = paroxytone; cp. **הַבָּאָה**, Gen. xviii. 21.
- ii. The addition or omission of Dagesh forte is

<sup>1</sup> Occasionally they give a variant reading, denoting it by the sign **נ"א** (= **אֲחֵרִינָא**, another exemplar); *e.g.* Josh. viii. 13 (**וַיִּלָּךְ** for **וַיִּלָּךְ**).

<sup>2</sup> Note also **נָחָה** = quiescent; cp. Gen. iv. 23, where **הָאֶזְנָה** is written for **הָאֶזְנָה**.

<sup>3</sup> The position of the accent is due to the following guttural in **סוּרָה**.



noted; *e.g.* Ex. xv. 1, דְּגוּשָׁה ג', *i.e.* dageshed.

Gen. xviii. 6, רָפָה הַגִּימַל = smooth.

iii. Unusual pausal forms are carefully marked.

Gen. iii. 6, פָּתַח בְּאַתְנַח סוֹף פָּסוּק, pathah with 'Athnah and with Šoph pašuq (šilluq).

Gen. xi. 3, קָמֵץ בְּזָקָה קָטָן, qameç with Z. qaton.

Gen. xix. 4, קָמֵץ בְּסִגְוֹלָתָא, qameç with Š'gholta.

Gen. xxii. 6, סִגּוֹל בְּאַתְנַח, Š'ghol with 'Athnah.

(d) The division of the text was not strictly the work of the Massoretes, but it will be most conveniently considered here.

The Pentateuch was divided into 54 larger sections for reading on the Sabbath days, and 669 smaller sections (פְּרָשׁוֹת). The latter were marked by the letter פ (פְּתוּחָה, 'open') when the next section began on the following line, or ס (סְתוּמָה = 'shut') when it began on the same line. Other divisions are marked by the letters ע"ב (עַד כֵּן, up to here).

#### H. REMAINS OF OLD CASE ENDINGS.

Arabic has preserved the terminations *u(n)* for the nominative, *i(n)* for the genitive, and *a(n)* for the accusative. It is probable that Hebrew had the same terminations, for traces of them occur, especially in proper names:

(1) Nom. termination ו— in מְתוֹשָׁאֵל, lit. man of God.

(2) Gen. termination י— in מֶלְכִי-צֶדֶק (Melchisedek), lit. king of righteousness.

The two vowels ו— and י— (called 'literæ compaginis') are found fairly often in Hebrew, especially in constructs: they seem to be relics of the old nom. and gen. terminations; but all sense of their being so has clearly been lost,

and they are retained as archaisms, to attach a word closely to the following word (esp. in poetry, for the sake of rhythm);

*e.g.* Gen. i. 24, חַיִּית־אָרֶץ, 'beasts of the earth.'

Gen. xxxi. 39, וּגְנַבְתִּי יוֹם וּגְנַבְתִּי לַיְלָה, 'that which was stolen by day and by night.'

(Cp. Ps. cxiii. 5-9, where several cases occur *not* in the Construct.)

(3) Accus. termination הַ־ remains in הַ־ = 'motion towards,' and in a locative sense in לַיְלָה ('night'), a strengthened form of לַיִל.

#### I. SOME USES OF THE ACCUSATIVE.

i. Internal, 1 Kings i. 12, אֵינִי עֹצֵה נָא עֲצֵה, 'let me now counsel thee counsel.'

Cp. גָּדוֹל קוֹל גְּדוֹל, 'he cried out (in) a loud voice.'

ii. Of Respect (= in relation to . . ., with regard to . . .);

*e.g.* Gen. xli. 40, רַק הַבֵּסֵא אֲנִי מִמֶּךָ, 'only as to the throne will I be greater than thou.'

1 Kings xv. 23, חָלָה אֶת-רַגְלָיו, 'he was diseased in his feet.'

iii. after verbs expressing fullness or the reverse; *e.g.*

מָלֵא, 'be full of'; שָׂבַע, 'be satisfied with';

חָסַר, 'to be in want of . . .'

(When these verbs are causative, they take two

accus.; *e.g.* הִשְׁקָה, 'he gave to drink.')

iv. expressing (*a*) direction towards, 1 Sam. xx. 11,

נֵצֵא הַשָּׂדֶה, 'let us go out to the field.'

(*b*) place where, Gen. iv. 16, קִדְמַת-עֵדֶן, 'on the

east of Eden.' Cp. יָשַׁב with accus.

(*c*) time when, Gen. xxvii. 45, יוֹם אֶחָד, 'on one and the same day.' Cp. לַיְלָה, 'by night.'

- (d) to define extent, Gen. vii. 20, חֲמִישׁ עֶשְׂרֵה אַמָּה מִלְּמַעְלָה נָּבְרוּ הַמַּיִם, 'fifteen cubits upwards did the waters prevail.' Gen. iii. 14, כָּל-יְמֵי חַיֶּיךָ, 'all the days of thy life.'
- v. denoting material, Gen. ii. 7, וַיֵּצֵר אֶת-הָאָדָם עָפָר, מִן הָאֲדָמָה, 'and He formed man (of) the dust of the earth.'
- vi. after a passive verb, 1 Kings ii. 21, יִתֵּן-נָא אֵת-אֲבִישָׁג . . . לְאֲדֹנֶיהוּ (lit. let there be a giving made of Abishag . . . to Adonijah).

J. SOME NOTES ON THE HEBREW VOWEL SYSTEM  
BY PROFESSOR KENNETT.<sup>1</sup>

In order to understand the somewhat startling changes which, in the latest stage of the Hebrew language, take place in the vocalisation of nouns, it is necessary to discover the principles underlying, not only the Massoretic, but also the original pointing. It is, indeed, impossible to determine exactly the *nuances* of early Hebrew phonetics, but a comparison of Hebrew with the cognate languages, particularly Arabic, enables the student of Hebrew grammar to determine the original form of Hebrew nouns with sufficient accuracy for his purpose.

In primitive Semitic speech there would appear to have been three primary vowels only, which, however, might be either long or short, thus in effect making six;<sup>2</sup> i.e. *ā*, *ī*, *ū*, and *ă*, *ĭ*, *û*.

In addition to these simple vowels there were the diphthongs *au*, *ai*, and *iu*.

In the opinion of the Semites, indeed, these latter sounds were not diphthongs; i.e. their final element was regarded as consonantal rather than vocalic. Since, however, at any

<sup>1</sup> [This Appendix comes from some lecture-notes of which Prof. Kennett kindly allowed us the use.]

<sup>2</sup> This must not be understood to mean that in actual speech only these six sounds were audible, but that whereas we divide our vowels into five *classes*, a Semite would have divided his into three.

rate in the case of the first two of these sounds, they tended to become simple vowels (*au* becoming *ô* and *ai* becoming *ê*), it is more convenient to speak of them as diphthongs.

The primitive long vowels have come down to us unchanged, except that in every case original long *â* has been modified into *ô*.<sup>1</sup> The general principle of pre-Massoretic spelling (though uniformity had by no means been reached when Hebrew became a dead language) is that the long vowels which are long by nature should be represented by vowel letters. In certain common words the *ô* which is derived from an original long *â* is regularly written without *wāw* (e.g. *אֱלֹהִים* not *אֱלֹוֹהִים*; *אָנֹכִי* not *אָנוֹכִי*); and in some other cases the *scriptio plena* and the *scriptio defectiva* are used indiscriminately. In the case of long vowels derived from diphthongs the vowel letters ו and י are regularly written.

Hebrew may therefore be said to possess four long vowels which can under no circumstances be shortened, viz. *ô* (whether derived from *â* or *au*), *ê* (derived from *ai*), *î*, and *û*.<sup>2</sup> The original short vowels, however, viz. *ă*, *ĕ*, and *ĭ*, undergo various modifications, according as they stand in accented or unaccented syllables. In this respect, indeed, Hebrew is not altogether peculiar. In our own language, for example, the first three vowels of *anatomy* undergo considerable modification when a change of accent is necessitated by the lengthening of the word, as in *anatomical*.

Hebrew, however, exhibits a peculiarity of which our own language affords no example, inasmuch as the originally short vowels frequently appear in a lengthened, or to use Bickell's phraseology, which is preferable (since it avoids the confusion between long and lengthened vowels), a *heightened* form; *ă* appearing as *ā* (—), *ĕ* as *ē* (—), and *ĭ* as

<sup>1</sup> Cp. English *bone*, *home*, *stone*, from Anglo-Saxon *bān*, *hām*, and *stān*.

<sup>2</sup> It may be laid down as an absolute rule that the original diphthongal sounds *au* and *ai* are never met with except in syllables which bear the full weight of the stress. In unaccented syllables always, and in accented syllables frequently, they appear as simple long vowels. No further change is, however, possible in them in the course of inflection.

ō (◌—).<sup>1</sup> This heightening of the short vowels is probably in the main the result of the intoning of the sacred books in the synagogue. A tendency to heighten vowels in this way may indeed have already existed while Hebrew was still a living speech, but there can be little doubt that in the main this development belongs to the time when it had become practically a dead language. It will, however, be convenient to defer for the present a fuller consideration of the influences of the synagogue chanting upon the Hebrew vowels, merely remarking that in consequence of it *ā* may become *ā*; *ī*, *ē*; and *ū*, *ō*.<sup>2</sup>

In many cases the original short vowel has remained unchanged, and we therefore find in the *a* class pathah; in the *i* class short hireq; and in the *u* class qibbûç or qāmeç ḥāṭūph. It frequently happens, however, that the original short vowel, though it has not been heightened, has nevertheless undergone some modification. Thus in the case of *ā* there is a perpetual tendency (especially in unaccented syllables) to thin down the sound to *e* (in pen) or even to *ī* (in pin) (viz. to s'ghôl or hireq). Compare the pronunciation of the *a* in *many*, and the Cockney pronunciation which changes *cab* into *keb* and *bank* into *benk*. In the case of short *i*, which is already as thin as possible, the reverse tendency is observable, s'ghôl frequently taking the place of hireq.

In the illustration already given, sc. *anatomy* and *anatomical*, the tendency of full short vowels to lose their distinct character in unaccented open syllables is clearly seen. The first vowel of *anatomy*, though in writing it is expressed by the same sign as the second vowel, differs from it in that it can only be pronounced in an *unaccented open syllable*. Hebrew writing, being strictly phonetic, naturally represents these extremely short vowels by different signs from those which denote the *full* short

<sup>1</sup> The original class of *ī* probably included not only the sound of *i* in *pin*, but also of *e* in *pen*; similarly the *ū* class included both the *u* in *push* and the *o* in *on*.

<sup>2</sup> It is convenient in transliteration to represent a vowel long by nature by a circumflex accent, and a heightened vowel by the long sign.

vowels, *i.e.* the vowels which can stand in shut syllables. We accordingly find *hātēph* vowels, of which the essential characteristic is that they can only stand in unaccented open syllables,<sup>1</sup> though they are sufficiently clear to leave us in no doubt as to the classes to which they severally belong.

But the process by which the full short vowels become *hātēph*, or as they are commonly called *half vowels*, may be carried on to such an extent that the half vowel is pronounced too rapidly and indistinctly to make it possible to assign it to either of the three classes; that is to say, it becomes a *sh'wa*, or, to use Bickell's phraseology, it is *volatilised*. It is usual in transliteration to represent this volatilised vowel by *e* (which is the shortest English vowel); but it must be remembered that in reality it does not belong to one class more than another, and may have originated from *ā*, *ī*, or *ū*: accordingly in these notes, in order to avoid confusion, it is here represented in transliteration by an apostrophe.<sup>2</sup>

The foregoing remarks may be summed up in the following table, in which the changeable vowels are arranged under the classes to which they severally belong:

	ā	ī	ū
Heightened	— ˉ	— ˉ	— ˉ
Full short vowels	— ˉ	— ˉ	— ˉ
(and with successive thinings)	— ˉ	— ˉ	— ˉ
	— ˉ	— ˉ	— ˉ
Half vowels	— ˉ	— ˉ	— ˉ
Indistinct half vowels	— ˉ	— ˉ	— ˉ

<sup>1</sup> [The student should notice that Prof. Kennett treats a consonant with a half vowel as constituting a syllable. A different nomenclature has previously been adopted in the grammar. So 'remembrance' in English might be regarded as three syllables or as four, according to the point of view taken.]

<sup>2</sup> It is most unfortunate that the sign — was also employed to mark the vowellessness of a consonant in the middle of a word, as it obscures the fact that *vocal sh'wā* (with some few exceptions) *always represents an original short vowel*.

It will be seen that *š'ghol* and *hireq* may be assigned respectively to either the first or second class, and vocal *sh'wa* to any one of the three classes.

*N.B.*—The chief defect in the carefully thought out Massoretic vocalisation is that three of the vowel signs, (ֿ, ֿ, ֿ) may denote either long or short vowels. In the case of the ֿ there is an additional difficulty in the fact that the long vowel which it denotes belongs to a different class from that to which its short equivalent must be assigned. In actual speech, however, the nearest short sound to the deep long *ā* is not *a* in *man*, but *o* in *on*.

It is of the utmost importance that the Hebrew student should grasp the fact that *qāmeç*, *çêrê* (when not derived from a diphthong *ai*, in which case it is followed by a *yôdh*), and *hōlem* (when written defectively, except in the cases noted above) are SHORT BY NATURE. The heightening of these vowels has taken place through certain exigencies of the synagogue intoning, and in the absence of such exigencies they naturally appear as short vowels. ALL THE VOWELS in דָּבָר, יָקֵן, בָּקֵר, and פֶּל must be considered as *essentially short in their origin*.

We naturally inquire, therefore, what are the exigencies through which a short vowel is heightened. Hebrew resembles English in being a sharply accented language, though, unlike English in which the accent is, as a rule, placed as early as possible in a word, in Hebrew the accent is usually on the last syllable, and can never be drawn farther back than the last syllable but one.

In the latest development of the Massoretic pronunciation, an accent possessing a musical value is placed on the accented syllable of each separate word; there are, however, indications that this florid method of intoning was preceded by a much simpler one, in which the stress of the intonation fell only on the accented syllables of certain words: *e.g.* the Construct state and following Genitive<sup>1</sup> were pronounced

<sup>1</sup> [Prof. Kennett maintains that the Absolute is to be regarded in all respects as a Genitive.]

together as virtually one word, so that although in the Construct state one syllable was accented more than the others, the *stress* of intonation fell only on the accented syllable of the following Genitive.

In discussing vowel changes it will therefore be convenient to speak of a syllable having the *stress*, rather than of an accented syllable, meaning thereby the accented syllable of a word the vowel of which receives a full intonation.

That the last vowels in the case of such words as *dābār*, *zaqîn* (or *zaqên*), *qaṭûn* (or *qaṭôn*) should be heightened respectively into  $\bar{\text{a}}$ ,  $\bar{\text{e}}$  and  $\bar{\text{o}}$  is easily understood when it is remembered that these syllables received the stress of intoning. Hebrew, however, presents a further peculiarity in the fact that a short vowel *in an open syllable just before the stress* is also frequently heightened. This latter case, the heightening of the pretone, as it is called, appears at first sight utterly contrary to the ordinary principles of accentuation. In all living languages, such as our own, the ictus usually falls on every alternate syllable, *e.g. inexactitude*; though there may be a somewhat greater interval between the syllables which receive it, *e.g. terminological*.

Ordinary English speech, therefore, provides us with no explanation why the first *a* in *dābār* should become *qāmeç* as well as the latter.

But if we are right in supposing that the second vowel was heightened to *qāmeç* mainly, if not entirely, through the exigencies of intoning, we must look for illustration of the heightening in the pretone, not to ordinary English speech, but rather to the language as chanted or intoned. Now in the chanting of an English psalm or canticle it is natural to dwell somewhat on the last accented syllable of the recitative before attacking the new note. In psalters provided for chanting, this syllable is usually carefully marked; *e.g.*:

Praise the LÓRD | O my | soul ||  
Why do the heathen so fúriously | rage to-gether ||.



In like manner a Hebrew reader, before adopting a new note on the syllable which received the stress of the intoning, would naturally be apt to dwell somewhat on the preceding syllable. If the latter happened to be one which could easily be pronounced alone, the fact that the reader dwelt slightly upon it before attacking his new note would not affect its pronunciation; *e.g.* in such a word as *mid-bār* the first syllable *mid* is sufficiently full to allow the cantor to dwell on it before beginning to intone the last syllable *bar*. But in the case of such a word as *dābār*, in which the syllable preceding the stress is *open*, when through the exigencies of chanting the last syllable *bar* is severed from the first, the short *dā* is insufficient to allow the cantor to make the slight pause necessitated by the following change of note. In a case such as this, without any conscious effort to lengthen the word, it would nevertheless be gradually modified till in actual pronunciation it differed little from the vowel which bore the full stress.

The heightening of the pretone therefore is due to the slight pause which the cantor makes in order that he may pronounce the tone syllable more effectually. In the case of a long word *all the syllables before the pretone follow the same rule as in English, i.e. every other syllable receives an ictus.*

The heightening of Hebrew vowels can be reduced to rule, and there are extremely few exceptions. Strictly speaking there are no *declensions* in Hebrew nouns, which are classified by the formation of their stems rather than by their endings.

In order to illustrate the peculiarities of Hebrew vocalisation it will be convenient to consider the first class of Hebrew nouns, after which the rules for the other classes will occasion little difficulty.

The first and simplest class of Hebrew nouns consists of those which lie at the base of the perfect Qal of the verb. These nouns may be defined as those which have THREE STEM CONSONANTS AND TWO SHORT STEM VOWELS THE

FIRST OF WHICH IS *ā*; e.g. דָּבָר, זָקֵן,<sup>1</sup> and קָטָן. It must be remembered that all the vowels in these words are *heightened* vowels, and therefore in order to understand the changes which they undergo, we must first discover their original form. Since, however, to write such forms as דָּבָר, זָקֵן, and קָטָן is to be guilty of monstrosities according to the existing Hebrew rules, the student will do well when writing the original forms of Hebrew nouns to use English characters, viz. *dābār*, *zāqīn*, and *qātīn*.

We have already explained the principles underlying the heightening of these original vowels in the tone and pretone; it now remains for us to consider the changes which these original vowels undergo when the word no longer receives any stress, or when through some addition to the stem the stress no longer falls on the stem syllable.

In the first place, we may consider the Construct state. As has already been stated, the Construct state was originally pronounced as *virtually one word with the genitive*, and the stress accordingly fell on the latter word. In the Construct state, therefore, we find THE SHORTEST POSSIBLE PRONUNCIATION OF THE ORIGINAL STEM. And since in a strongly accented language short syllables which receive no *ictus* are commonly so hurried over that their vowels are shortened to the uttermost, it is not surprising that the unaccented syllables of *dābār* and *zāqīn* were volatilised, i.e. reduced to sh'wā.

We should therefore expect to find דָּבָר and זָקֵן or קָטָן.<sup>2</sup> In the latter case, however, probably in consequence of the later, more florid, system of chanting, by which each separate word received a musical accent, *ā* was substituted for the thin *ī* or *ē*, which did not so easily lend itself to a musical intonation;<sup>3</sup> so that the Construct state of זָקֵן is

<sup>1</sup> Nouns which have *ī* in the first syllable and *ā* in the second, though not, strictly speaking, belonging to this class, follow precisely the same rules; e.g. לֵבָב.

<sup>2</sup> It so happens that we have no Construct state of any word of the form קָטָן.

<sup>3</sup> Compare the English pronunciation of *e* in *clerk*.

actually  $\text{זָקֵן}$ , unless it be connected with the following word by a hyphen (*maqpeh*), when  $\text{זָקֵן-}$  is possible. Similarly the Construct of *libb* (which in the Absolute becomes  $\text{לֵב}$ ) is  $\text{לֵב־}$ .

The same principles regulate the forms of the Absolute and Construct plural; though the addition of an extra, accented syllable to the stem naturally causes a shifting, so to speak, of the centre of gravity.

The original forms of the plural Absolute will naturally have been

*dābārīm*, *zāqīnīm*, *libbābīm*,<sup>1</sup>

in each case the stress being on the plural endings. The second syllable, however, which in the singular was shut, is now opened; accordingly the short vowel, being unable to bear the slight pause which the cantor makes before changing his note, is heightened. The first syllable is naturally hurried over and becomes volatilised; thus:

$\text{דְּבָרִים}$ ,  $\text{זָקִינִים}$ ,  $\text{לִבָּבִים}$ .<sup>2</sup>

In the Construct state instead of the ending *īm*, we find the ending *ē* (originally *ai*, as in the Absolute dual); thus:

*dābārē*, *zāqīnē*, *libbābē*.

Since the chief accent falls on the last syllable and the tendency in pronunciation is to put an *ictus* on every alternate syllable, we should naturally expect to find the short vowel of the middle syllable reduced to a *shwa* and the first syllable remaining unchanged; just as in the English word *anatomical* the first *a* is pronounced more clearly than the *a* which immediately follows. We should

<sup>1</sup> The usual plural of  $\text{לֵב}$  is  $\text{לִבְבוֹת}$ .

<sup>2</sup> It is of the utmost importance that the Hebrew student should endeavour to give proper value to the Hebrew syllables. The pronunciation of many students is enough to make the Massoretes shudder in their graves! We must pronounce the plural of  $\text{דָּבָר}$  not *debārīm* (i.e. with the same relative quantities which we have in the English word *abasement*), but *d'bā-rīm*, i.e. with the relative quantities which we have in the phrase 'a new heart.'

therefore expect to find in the Construct state plural of these nouns the forms

לְבָבִי, זְקֵנִי, דְּבָרִי

Forms of this kind actually occur when the first radical is a guttural; thus the Construct state plural of זְקֵנִים is זְקֵנָי. But, as a rule, the original short *a* is thinned down to a short *i*, according to the tendency noted above; so that instead of דְּבָרִי (the earlier form) we now find דְּבָרַי, and instead of זְקֵנִי, זְקֵנָי, etc.

It is therefore evident that none of the existing forms of a Hebrew noun is derived from any other existing form, דְּבָר, דְּבָרִים, דְּבָרַי, being all derived *pari passu* from the stem *dābār*.

The common method of forming the feminine was by the addition of the syllable *at* to the masculine stem. In the Absolute state, however, this ending is found only in a modified form; for when the old case endings (which survived much longer in the Construct state than the Absolute)<sup>1</sup> had fallen away, the syllable *at* was exposed to phonetic decay; the final dental *t* was first aspirated *ath*, then the dental became inaudible, leaving only the final aspirate *ah*;<sup>2</sup> finally the aspirate also disappeared, leaving only a vowel *a*.

The original form of the feminine Absolute is therefore *dabara*, which by the rules given above becomes דְּבָרָה: the original form of the Construct is *dabarath*, which when hurried over becomes דְּבָרַת (the intermediate form being דְּבָרַת). In the plural the ending *ath* is lengthened into

<sup>1</sup> This is contrary to what we should have expected, but may be explained from the fact that the case endings of the Construct state, though no longer used in their original sense, were employed as *connecting vowels* to join together the two words which grammatically formed one idea. It was more euphonious to say *dabarati malki sedeq* than *dabarati malk sedeq*. (On the 'literæ compaginis,' see Appendix H.)

<sup>2</sup> A similar tendency first to aspirate and then to elide a dental is found in other cases also. Thus in some parts of Syria בֵּית was in some cases pronounced בֵּיה.

*âth*, which naturally becomes *ôth*. This termination is found in the Absolute as well as in the Construct state, which are therefore identical except for the difference caused by the presence or absence of the stress: thus the Absolute appears as דְּבָרוֹת; the Construct as דְּבָרוֹת.

The rules for the other classes ('declensions') of nouns will occasion little difficulty. In the case of *Segholate* stems the student should notice that in the plural *the stem itself* undergoes an alteration by the insertion of a short *a* between the second and third consonants. The singular stems *malk*, *šipr*, *buqr*, become *malakîm*, *šiparîm* and *buqarîm*; and these in turn, according to the rules of vocalisation set forth above, become מְלָכִים, שְׂפָרִים, and בְּקָרִים.

## VOCABULARY.

## HEBREW-ENGLISH.

א.

אָב, father (see p. 185).

אָבד, to perish.

אָבה, to be willing.

אָבן (f.), stone.

אָדם (m.), man (mankind).

אָדָמָה (f.), the ground.

אָדון, lord (plur. used of superiors).

אָהב, to love. Inf. Constr.

אָהבה.

אָהל (m.), tent.

אָזן (f.), ear.

אָח, brother (see p. 185).

אָחד (m.), one.

אָחות, sister (see p. 185).

אָחרי (prep.), after. More rarely אָחר.

אָחר, other. Plur. אָחריים.

אָחת (f.), one. Pause אָחת.

אָיֶה, where then? אָיֶמָּה, whence?

אָיב, enemy.

אָיֶה, where?

אָיֶד, how?

אָין (nothing); Constr. there is not.

אָיֶין (אָיֶין), whence?

אָיש, man (male).

אָכל, to eat.

אָכֵן, verily.

אָל, not (Jussive, Cohort.).

אָל, unto.

אָלֶה (c.), these.

אָל הַיָּם, God, gods.

אָלֶף (m.), a thousand.

אָם, if; or? אָם, except; but (after negative).

אָם, in oaths = not.

אָם, mother.

אָמן, Hiph. to trust, believe.

אָמֵץ, to be strong, bold.

אָמַר, to say, promise, think.

אָנֶה, whither?

אָנַחְנוּ (c), we.

אָנֹכִי אֲנִי, I.

אָנָשִׁים, plur. of אָיש.

אָסַף, to gather, cure.

אַף (m.), nose, wrath. Dual,  
face.

אַרְבָּעָה, four.

אָרוֹן (m.), ark. With art.  
הָאָרוֹן.

אֲרִי, lion.

אָרֶץ, long. Fem. אֶרֶץ.

אֶרֶץ (f.), land, earth. With  
art. הָאֶרֶץ.

אֶרֶץ, to the ground.

אָרַר, to curse.

אֵשׁ (f.), fire.

אִשָּׁה, woman (see p. 185).

אֲשֶׁר, who, which (rel.).

אַתָּה, thou (f.).

אֵת (אֶת-), sign of definite acc.

אֵת, with.

אַתָּה, thou (m.).

אֶתוֹן, she-ass.

אַתֶּם (m.), ye.

## ב.

ב (prep), in, on, among, by  
(instrum.), consisting of  
(essence).

בְּיָר, (f.), a well.

בִּגְד (m.), *z*, garment.

לְבַדּוֹ (בִּדּוֹ), separation ;  
by himself, alone.

בּוֹא, to come, go in.

בָּחַר, to choose (with בָּ).

בָּטַח, to trust (with בָּ).

בֵּין, between. Repeated be-

fore the second word (see  
p. 65).

בִּין, to understand, discern.  
Niph. partic., discerning,  
prudent.

בֵּית, house (see p. 186).

בָּכָה, to weep. Apoc. Qal יִבְכֶּה.  
(לֹא-בָלָתִי), so as not to (with  
Inf.).

בִּמָּה, high place.

בֵּן, son (see p. 186).

בָּנָה, to build.

בָּנוֹת, plur. of בַּת.

בֹּקֶר (m.), morning.

בָּקַשׁ, Pi. to seek, search for.

בָּרַח, to flee.

בְּרִית (f.), covenant (כְּרִית, to  
make).

בָּרַךְ, Pi. to bless. Pass.  
partic. Qal, blessed.

בְּרָכָה, a blessing, present.

בָּשָׂר (m.), flesh. "כָּל-ב" = all  
mankind.

בַּת, daughter (see p. 186).

בָּתִּים, plur. of בַּת.

## ג.

גָּאַל, to redeem.

גָּדוֹל, great ; old (in com-  
parative or superl.).

גָּדַל, to be great, grow up.  
Pi. bring up (child).

גִּדְּלָהּ (m.), greatness.

גָּוַר, to sojourn.

גָּלָה, to uncover; go into captivity. With אָזֵן (ear) = make revelation.

גָּלַל, to roll.

גַּם, also, even.

גַּם . . . גַּם, both  
. . . and . . .

גָּמַל, to requite; wean (a child).

גָּמַל, camel. Plur. גָּמָלִים.

גֵּר, sojourner, stranger.

גָּרַשׁ, Pi. to drive out.

## ד.

דָּבַר, Pi. to speak.

דָּבָר (m.), word, thing.

דָּל (adj.), weak. √ דָּלַל.

דָּם (m.), blood.

דָּמַם, to be silent.

דֶּרֶךְ (m.), a, way, path.

דָּרַשׁ, to seek (usu. with אֵל).

## ה.

—ה־, article.

—ה־, Interroga. particle.

הוּא, he, that (demons. m.).

הִיא, she, that (demons. f.).

הָיָה, to be, become, happen.

Jussive Qal יִהְיֶה.

הָלַךְ, to go (see note on p. 135). Hithpa. to walk to and fro.

הָמָּה, plur. of הָמָּה.

הֵנָּה, plur. of הֵנָּה.

הֵנָּה, hither. עַד־הֵנָּה, thus far.

הֵנָּה וְהֵנָּה, hither and thither.

הִנֵּה, behold, lo! (see p. 110).

Following verb usu. in Partic.

הָיָה. See בִּיחַ.

הָפַךְ, to turn, change into (usu. Trans.).

הָר (m.), hill, mountain. With art. הַהָר. Plur. הָרִים.

הָרַג, to kill, slay.

הָרָה (of woman), to conceive (child).

וְ, conj. and.

## ז.

זֶה, this (f.). כְּזֹאת, thus.

זֶה, this (m.). מִזֶּה, hence.

מִזֶּה . . . מִזֶּה, on this side,—on that side.

בְּזֶה, here.

זָהָב (m.), gold.

זָכַר, to remember. Hiph. make mention of.

זָקֵן, to be old.

זָקֵן, adj. old. Noun, old man.



זָקְנִים (m. plur.), old age.  
זֶרַע (m.), seed, *a.* (Lit. or  
metaph.)

## ח.

חָבֵא, Niph. to hide oneself,  
be hidden.

חָנָל, to cease, leave off.

חֲדָשׁ, new.

חֹדֶשׁ (m.), month.

חָזַק, to be strong. (Part. חֲזָק.)

Hiph. take hold (of, בְּ).

חָזָק (adj.), strong.

חָטָא, to sin, err.

חַטָּא (m.), sin (see p. 182).

חַי (of God), חַי (of men).

Used in oaths = 'liveth.'

Qal of  $\sqrt{\text{חיי}}$ .

חַי (adj.), alive.  $\sqrt{\text{חיי}}$ .

חָיָה, to be alive. Juss. Qal

יָחִי. Pi. and Hiph., pre-  
serve alive, let live.

חַיִל (m.), might, army, sub-  
stance.

חָכָם, wise.

חָלָה, to be sick.

חֲלִי (m.), disease, sickness.

חֲלִילָה, with Dat. of pers.

and בֵּן of act (verb in  
Inf.) = *far be it from (me)*  
to . . .

חָלַל, Hiph. to begin.

חָלַק, Pi. to divide.

חָמַד, to desire. נִחְמַד Niph.  
Partic. desirable.

חֲמָה (f.), wrath.

חֲמֹר (m.), ass.

חֲמִשָּׁה, five (see p. 194).

חָנָה, to encamp.

חֵן (m.), grace, favour.

חָנַן, to pity.

חֶסֶד (m.), *a.* mercy, kindness.

. . . עָשָׂה ח' =  
show mercy to.

חֶצֶץ (m.), arrow.  $\sqrt{\text{חצץ}}$ .

חָצָה, to halve, divide.

חֲצִי, half.

חֻק (m.), statute.  $\sqrt{\text{חק}}$ .

חֶרֶב (f.), *a.* sword.

חָשַׁב, to think, reckon.

חָתָן, father-in-law.

חָתַת, to be dismayed. Impf.

יָחַח.

## ט.

טוֹב, good.

טָרַם, not yet, usually with  
Impf.

Also conj. *before that*  
(or בְּטָרַם).

## י.

יָאֵל, Hiph. to be content.

יָבֵשׁ, to be dry.

יָד (f.), hand. (Dual.)

יָדַע, to know. Inf. Constr.

יָדַעַת.

יְהוָה, the Lord (see note on p. 44).

יוֹם (m.), day (see p. 186).

יָשׁ. See נָטָה.

(יָטַב), to be well. Perf. Qal not used.

Hiph. הֵיטִיב = to benefit, with Acc. or Dat.

יַיִן (m.), wine.

יָכַח, Hiph. to judge, approve, reprove.

יָכַל, to be able. Impf. יֹכֵל.

יָלַד, to bear (child), beget. Hiph. to beget.

יָלֵד (m.), child, a.

יָם (m.), sea. Constr. the same usu. Plur. יָמִים.

יָמִים, plur. of יוֹם.

יָסַף, Hiph. to add.

*He added to do* = he did again.

יָעָץ, to advise. Niph. to take counsel together.

יָעַר (m.), wood, forest.

יָפָה (adj.), fair, beautiful.

יָצָא, to go out. Inf. Constr.

צֵאת.

יָצַג, Hiph. הִצִּיג, to set, place.

יָצַק, to pour. Impf. יֹצֵק.

יָקָץ, to awake.

יָרָא, to fear, usu. with מִן and Inf.

Inf. Constr. יִרְאֶה.

Part. in use יָרֵא.

Niph. Part. נִירָא = terrible.

יִרְאָה (noun f.), fear.

יָרַד, to go down. Hiph. bring down.

יָרָה, to shoot. Hiph. shoot, instruct.

יָרַשׁ, to possess. Hiph. to dispossess.

יֵשׁ, there is.

יָשַׁב, to sit, dwell, inhabit.

יָשָׁן, to sleep.

יָשַׁע, Hiph. to save, rescue.

## ב.

כִּי, prep. like. . . . כִּי . . . כִּי, as . . . so . . .

כִּי־אֵשׁ, when, as.

כָּבֵד, to be heavy, hard. Pi. honour. Niph. be honoured. Hiph. harden.

כָּבֵד (adj.), heavy, grievous.

כְּבוֹד (m.), honour, glory.

כִּבְשָׁה (f.), ewe-lamb.

כֵּן, thus (of what follows).

כֹּהֵן (m.), priest.

כֹּון, Hiph. to establish, set firm.

Niph. passive.

כִּי, for, that, because, when.

כִּי אֵם, but, *after a negative*.

כָּל, all (noun Constr.).

כָּלֵנוּ, all of us.

כָּל . . . לֹא, no one,  
not hg.

כֶּלֶא (m.), imprisonment.

כָּלָה, to be finished. Pi. to  
finish (with Inf.).

Inf. Absol. עַד-כָּלָה =  
completely.

כֶּלִי (m.), implement, weapon  
(see p. 186).

כֵּן, thus (of what precedes).

כִּסֵּא (m.), throne, seat. Third  
decl.

כִּסֶּה, Pi. to cover, conceal.

כֶּסֶף (m.), *a*, silver.

כַּף (f.), palm (of hand), sole  
(of foot).

כָּרַת, to cut, cut off. With  
בְּרִית = make covenant.

כָּתַב, to write.

ל.

לְ (prep.), to, for (see also p.  
207).

לֹא, not, no.

לֵב (m.), heart. Plur. לְבָבוֹת.

לֵבָב (m.), heart. Plur. in לְבָבוֹת—.

לִבְדָּ. See בִּדָּ.

לָבַשׁ, to put on (clothes),  
wear (stative).

לָחַם, Niph. to fight.

לֶחֶם (m.), *a*, bread.

לַחֹץ (m.), oppression.

לַיְלָה (m.), night. Notice  
accent and gender. הָ—,  
old Accus. termination.

לַיִן, to pass the night.

לָמַד, to learn. Pi. teach.

לָמָּה, why? Before gutt.

לָמָּה.

לְמַעַן, in order that, with  
Inf. or Impf.

לְאִשֶּׁר with Impf.

לָקַח, to take (see p. 131).

מ.

מָאֵד, lit. to excess, = very.

מֵאָה (f.), a hundred.

מָאן, Pi. to refuse.

מִדְבָּר (m.), wilderness.

מַה, what? How!

מָהַר, Pi. to hasten. Inf.  
Absol. = quickly.

מוֹשׁ, to depart.

מוֹת, to die. Perf. Qal מָת.  
Hiph. put to death.

מָוֶת (m.), death. Constr.  
מוֹת.

מִזְבֵּחַ (m.), altar. Plur. in  
זֹבֵחַ—.

מַחֲנֶה (m.), camp.

מָחָר, to-morrow.

מַטֵּה (m.), staff.

מָטָר (m.), rain.

מָטַר, Hiph. send rain.

מִי, who ?

מַיִם (m. plur.), water(s).

מָלֵא, to be full (of, Acc.).

Qal or Pi. to fill, with two Acc.

מַלְאָךְ (m.), messenger, angel.

מִלְחָמָה (f.), war ; S°gholate.

מַלֵּט, Pi. (rarely Hiph.) deliver. Niph. Passive.

מָלַךְ, to reign (over, בְּ).

מֶלֶךְ (m.), king.

מַלְכָּה (f.), queen ; S°gholate.

מַמְלָכָה (f.), kingdom ; S°gholate.

מֵן, from, out of, some of, than (see also p. 207).

מִנְחָה (f.), offering, present.

מָסַם, Niph. be melted (of heart).

מְעַט, a little, some, a few. Constr. noun.

מַעֲשֵׂה (m.), deed, work.

מָצָא, to find.

מִצְוָה (f.), command.

מִצְרַיִם, Egypt.

מָקוֹם (c.), place.

מֵרָאָה (m.), appearance.

מָרָה, to rebel against, with Acc.

מָשַׁח, to anoint.

מָשַׁל, to rule (over, בְּ).

מִשְׁפָּט (m.), judgment.

מַעַד-כַּתִּי, how long ?

ג.

נָא, particle of entreaty (enclitic): אֶל-נָא, of deprecation.

נָבַט, Hiph. to gaze on. With אֶל = show regard to.

נָבִיא (m.), prophet.

נִבְלָה (f.), corpse.

נָגַד, Hiph. to tell, announce.

נֶגֶד (adv. or prep.), opposite. Suff. נֶגְדִי.

נָגַף, to smite.

נָגַשׁ, to draw near (stat.).

נָהַג, to lead.

נָהָר (m.), river.

נָחַם, to rest. Hiph. הִנִּיחַ, give rest (to). הִנִּיחַ, set down, place: with Dat. of pers., to leave alone.

נָס, to flee.

נָוַע, to move, quiver.

נָחַל, to inherit.

נַחֲלָה (f.), inheritance.

נָחַם, (Pi.), to comfort. Niph. to repent (of, עַל).

נָטָה, to stretch out, incline. Apoc. Qal נָטָה. Hiph. to bend aside.

נָבַח, Hiph. to smite.

נָסָה, Pi. to test, try.

נַעַל (m.), shoe.

נָעֵר (m.), lad, attendant :  
S<sup>g</sup>holate.

נַעֲרָה (f.), maiden : S<sup>g</sup>holate.  
נָפַל, to fall.

נַפְשׁ (f.), soul, life (= the  
being alive).

נָצַב, Hiph. (נָצִיב), to station.  
Niph. to take one's stand.

נָצַל, Hiph. to deliver. Pass.,  
Niph.

נָשָׂא, to lift up, bear, forgive  
(with Acc. of fault, Dat. of  
pers.). Inf. לְשַׂאת.

נָשַׁג, Hiph. to overtake.

נָשִׁים, plur. of נֶשֶׁה.

נָשַׁל, to draw off (shoe).

נָשַׁק, to kiss (with ל).

נָתַן, to give, appoint. Inf.  
Constr. נָתַת. With Acc.  
and Inf., to allow, let.

# ס.

סָבַב, to go round, surround.

סוּס, horse.

סוּסָה, mare.

סוּר, to turn aside (intrans.).  
Hiph. remove

Jussive Qal and Hiph.  
with Waw consec.

סוּר.

סָפַד, to mourn.

סָפַר, to count. Pi. recount,  
relate.

סֵפֶר (m.), book. Plur. letter,  
books.

סָתַר, Hiph. to hide. Niph.  
Pass. and Reflex.

# ע.

עָבַד, to serve, till (the ground).

עַבְד (m.), servant.

עָבַר, to cross over, transgress.

עַד (prep.), as far as ; until.  
עַד-אֲשֶׁר with finite  
verb, until.

עוֹד, still, yet, again.

עוּה, Hiph. to commit  
iniquity.

עוֹלָם (m.), eternity, age  
(*aión*).

עַד-עַד, for ever.

עוֹן (m.), iniquity.

עִוֵּר (adj.), blind.

עוֹ (m.), strength. עוֹז.

עָזַב, to leave, forsake.

עָזַר, to help.

עֵינַי (f.), eye. לְעֵינַי, in the  
presence of.

עִיר (f.), city (see p. 186).

עָלַ, upon, against, near.

עָלָה, to go up. Hiph. bring  
up, offer up.

עַלְמָה (f.), young woman,  
damsel.

עַם (m.), people. With art.  
הָעַם.

עם, with, along with.

עָמַד, to stand.

עָנָה, to answer.

עָנָה, Pi. to afflict.

עָנִי (m.), poverty, affliction.

עֵץ (m.), tree, wood.

עֲצָה (f.), advice.

עָשָׂה, to do, make.

עֶשְׂרֵה, ten (see p. 195).

עֶשְׂרִים, twenty.

עֵת (f.), time, season.

עַתָּה, now (of time, and hortat.). Pause עֲתָה.

## פ.

פֶּה (m.), mouth, edge (see p. 186).

לְפִי חֶרֶב, with the edge of the sword.

פֹּה, here.

פָּוַץ, Qal or Niph. to be scattered.

פֶּלֶא, Niph. to be wonderful.

פֶּן, lest, with Impf.

פָּנָה, to turn round (intrans.).

פָּנִים (m. plur.), face. לְפָנַי, in presence of, before.

פַּעַם (f.), lit. footfall; time, occasion.

פָּצַר, to press, urge (with קָ of pers.).

פָּקַד, to visit, appoint, muster. Hiph. to set (over).

פָּרַה, to be fruitful.

פֵּרוֹ (m.), fruit.

פִּשְׁעַ (m.), *i*, transgression.

פֶּתַח (m.), *i*, doorway, opening. Used as prep., = at entrance of.

## צ.

צֹאֵן (m.), sheep (collect.).

צָדַק, to be righteous. Hiph. acquit, justify.

צִדְקָה (m.), *i*, righteousness.

צִדְקָה (f.), righteousness.

צַדִּיק, righteous.

צַוָּה, Pi. to command.

צוּק, Hiph. to constrain.

צוּר, to besiege (with עָל).

צָלַח, Hiph. to prosper, make prosperous.

צָמֵא, to be thirsty.

צָעַק, to cry out.

צָר, to be in straits. Impersonal לִי.

וַיָּצַר לוֹ = and he was in distress.

## ק.

קָבַץ, to collect, assemble (trans.).

קָבֵר (m.), grave.

קֹדֶשׁ, to be holy. Pi. consecrate.

קֹדֶשׁ (m.), holiness.

קוֹל (m.), voice.

קום, to arise. Hiph. set up, ratify.

קחת, Inf. Constr. לקח.

קטל, to kill (poetical and late).

קטן, to be small, unworthy.

קטן, small, young (only in m. sing.).

קטן, small, young. Fem.

קטנה.

קל (קלל), to be light, of little account; also Niph.

Pi. to curse. Hiph. to lighten.

קנה, to buy, acquire.

לקראת (קרא), to meet (Inf.).

קרא, to read, call.

קרב, to draw near (stat.).

קרב (m.), *z*, inside, heart.

קרע, to tear, rend.

## ר.

ראה, to see. Niph. appear (unto).

ראש (m.), head (see p. 186).

ראשון, first.

רב, great. Plur. רבים, many.

רב, to be many, multiply.

Hiph. to multiply (trans.); Inf. Abs. = in quantities, much (used adv.).

רגל (f.), *a*, foot. Dual.

רדף, to pursue.

רוח (f.), breath, spirit.

רום, to be high. Hiph. lift up.

רוץ, to run. Hiph. take quickly.

רחם (Pi.), to have mercy on.

ריב, to plead, contend.

ריב (m.), a quarrel.

רם, high.

רמה (f.), Ramah (high place).

רע, evil; f. רעה (√רעע).

רעב (m.), famine.

רעה, to shepherd.

רעה, neighbour, friend.

רע (רעע), to be evil; Impf.

רע.

Hiph. to do evil.

רק (adv.), only.

רש, poor.

## ש.

שאת (לשאת), Inf. Constr. Qal נשא.

שים, to set, place, appoint.

שנא, to hate.

שפה (f.), lip, edge, bank. Dual, lips.

שרף, to burn (trans.).

שר, a chief, prince (√שרר).

## ש.

שאב, to draw (water).

שאול (m.), Sheol, the grave.

- שָׁאַל, to ask. לוֹ שָׁאַל, to ask. לוֹ שָׁאַל, to ask.  
 לְשָׁלוֹם, he greeted him.  
 שָׁבַע, Niph. to swear.  
 שִׁבְעָה, seven (see p. 195).  
 שׁוּב, to return. Hiph. bring back, restore. 'He returned and did' = he did again.  
 שָׁחָה, Hithpa'el, הִשְׁתַּחֲוָה, to bow oneself down, worship. Apoc. Impf. יִשְׁתַּחֲוֶה.  
 שָׁחָה, Pi. to destroy; Hiph. to corrupt.  
 שָׁכַב (stat.), to lie down.  
 שָׁכַח, to forget.  
 שָׁכַח, Hiph. to be early.  
 שָׁכַר, to be drunk.  
 שָׁלוֹם (m.), peace, welfare.  
 שָׁלַח, to send; Pi. send away, let go.  
 שָׁלַךְ, Hiph. to throw.  
 שָׁלֹשָׁה, three (see p. 194).  
 שָׁם, there.  
 שֵׁם (m.), name (see p. 186).  
 שָׁמַד, Hiph. to destroy, exterminate.  
 שָׁמָּה, thither.  
 שְׁמֹנֶה, eight (see p. 195).  
 שָׁמַיִם (m. plur.), heaven(s).  
 שֶׁמֶן (m.), oil.  
 שָׁמַע, to hear; with לְ, to attend to.
- שָׁמַר, to watch, keep. Niph. to beware.  
 שָׁמֶשׁ (f.), sun.  
 שָׁנָה (f.), year; plur. in יָמִים-  
 שָׁנָה (f.), sleep.  
 שְׁנַיִם, two, with m. nouns.  
 שְׁנִי, second.  
 שַׁעַר (m.), gate.  
 שָׁפַט, to judge.  
 שֹׁפֵט, a judge.  
 שָׁפַךְ, to pour out.  
 שָׁפָל, lowly.  
 שָׁקָה, Hiph. to cause to drink, give drink to (Acc.).  
 שָׁרַת, Pi. to serve.  
 שֵׁשׁ, six (see p. 194).  
 שָׁתָה, to drink. Apoc. Qal יִשְׁתֶּה.  
 שְׁתַּיִם, two, with f. nouns.
- ת.
- תָּוֶה (m.), midst. Constr. תוֹוֶה.  
 תוֹרָה (f.), law.  
 תַּחַת (prep.), under, instead of. With plur. suff. (תַּחַתָּיו).  
 תָּם (תָּמַם), to be complete, finished, cease (with intrans. verbs).  
 Hiph. to cease (with trans. verbs).  
 תָּפַשׁ, to seize.  
 תִּשְׁעָה, nine (see p. 195).



# VOCABULARY.

## ENGLISH-HEBREW.

<p>A.  Able, to be, יָכַל; Impf. יֹכֵל.  Acquit, to. See Justify.  Add, to, יָסַף (usually Hiph.).  Advice, to, יַעֲצֶה (f.).  Advise, to, יַעֲצֵץ.  Afflict, to, עָנָה (Pi.).  Affliction, עָנִי (m) (see p. 189).  Afraid, to be. See Fear.  After (prep.), אַחֲרֵי (also with suff); אַחֲרֵי.  Afterwards, אַחֲרֵיכֶן; אַחֲרֵי.  Again, עוֹד. 'He again did'; say either 'he added to do,' or 'he returned and did.'  Against (prep.), כֹּנֵן.  All, כָּל (Pl.), Constr. noun. כָּלֵנוּ.  'All of us,' כָּלֵנוּ.  Allow, to, נָתַן, with Acc. and Inf.</p>	<p>Alone, לְבַד (lit. in a state of separation). 'He alone,' לְבַדוֹ.  Also, גַּם.  Altar, מִזְבֵּחַ (m.). Plur. מִזְבְּחוֹת.  And, וְ.  Angel. See Messenger.  Anger, אָף. See Angry.  Angry, to be, use חָרָה (be kindled, burn). 'He was angry,' either חָרָה אַפּוֹ, or (Impers.) חָרָה לוֹ. (Apo-cop. גִּיחָר.)  Announce, to. See Tell.  Another, אַחֵר. 'One to another'; say, 'a man to his brother' ('neighbour').  Answer, to, עָנָה.  Any, see p. 40, note 3.  Appear, to. Niph. of see.  Appearance, מֵרָאָה (m.).  Appoint, to, מָנֵחַ.</p>
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Approach, to. *See* Near.

Arise, to. *See* Rise.

Ark (of covenant), אָרוֹן (m.).

With art. הָאָרוֹן.

Army, חֵיל (m.); מִחְנֶה (m.).

As, כֵּן (conj.).

As . . . so . . . (with  
nouns and pron.),

. . . כֵּן . . .

As far as, עַד (prep.)

Ascend, to. *See* Go up.

Ashamed, to be, בּוֹשׁ (stative).

Impf. יִבוֹשׁ.

Aside, to turn. *See* Turn.

Ask, to, שָׁאַל. 'Ask of God,'

כֵּן, with Acc. or בֵּן.

Ass, חֲמֹר (m.).

Attendant. *See* Lad, Hand-  
maid.

Avenge, to, נָקַם. Avenge  
oneself, Niph.

Awake, to (intrans.), יָקוּץ.

Awaken, to (trans.), קִיץ  
Hiph.

## B.

Bad. *See* Evil.

Bank, שְׂפִידָה (f), lit. lip.

Be, become, to, הָיָה (see p.  
145); often followed by לָ.

Bear, to (carry). *See* Lift  
up.

Bear, to (children), יָלַד. Be  
born, Niph.

Beautiful (adj), יָפֵה.

Befall, to, מָצָא.

Before (used as prep.), לְפָנַי.

'Before that' (of time),

מִבְּרִית, with Impf.

Beget, to, יָלַד Hiph.

Begin, to, חָלַל Hiph.

Behold. *See* Lo!

Believe, to, אָמַן (Hiph.), with

כֵּן of pers., לָ of thing.

Beneath. *See* Under.

Between, בֵּין. 'Between . . .

and . . . ' . . . וּבֵין . . .

With suff., see p. 65.

Beware lest, . . . הִשָּׁמֶר (לֹא) פֶּן.

Bitter (adj.), מָר (מֵרֶר).

Bless, to, בָּרַךְ (Pi.).

Blessed, בְּרוּךְ.

Blessing, בְּרָכָה (f.).

Blind, עִוֵּר (3rd decl.).

Blood, דָּם (m.). Your b.

דָּמָם. Plur. = bloodshed.

Book, סֵפֶר (m.).

Both . . . and . . . גַּם . . .

גַּם . . .

'Both great and small,'

מִגְדוֹל וְעַד קְטָנוֹן.

Bow down to, to, שָׁחוּ

Hithpa'lel (see p. 145).

Boy, יָלַד; יָעַר.

Bread, לֶחֶם (m.), אֵ.

Breath. *See* Spirit.

Bring, to, Hiph. of come.

- Bring back, to; Hiph. of *return*.  
 Bring down, to; Hiph. of *go down*.  
 Bring out, to; Hiph. of *go out*.  
 Bring up, to; Hiph. of *go up*.  
 Bring up, to (child), גָּדַל (Pi.).  
 Brother, אָח (see p. 185).  
 Build, to, בָּנָה.  
 Burn, to (trans.), שָׂרַף. 'With fire,' בָּאֵשׁ.  
 Bury, to, קָבַר.  
 But, usu. say *and*: otherwise כִּי; after a negative, אִם.  
 See also Nevertheless.  
 Buy, to, קָנָה.  
 By (of instrument). כִּי; (beside) עַל.
- C.**
- Call, to, קָרָא (usu. with Dat. of pers.).  
 Camp, מַחֲנֶה (m.).  
 Captain. See Chief.  
 Capture, to (a city), לָכַד.  
 Care, to take. שָׁמַר Niph.  
 Cast, to. See Throw.  
 Cease, to, חָדַל (Impf. יִחַדֵּל), with Infin.  
 Chief, שָׂר (שָׂרָה).  
 Child (m.), יָלֵד, אֶ; (f.) יִלְדָּה.  
 Choose, to, בָּחַר (with בִּי).  
 City, עִיר (f.). Plur. עָרִים (fixed עִיר).
- Collect, to (trans.), קָבַץ: אָסַף (Impf. יֵאָסֵף).  
 Come, come in, to, בּוֹא (see p. 159).  
 Comfort, to, נָחַם (Pi.); Passive, Niph.  
 Command, to, צִוָּה (Pi.).  
 Command (noun), מִצְוָה (f.).  
 Compassion, to have. See Pity.  
 Complete, to, תָּמַם Hiph.  
 Completely (= to a finish), עַד-כֵּלָה.  
 Conceal, to. See Cover, Hide.  
 Consent, be willing, to, אָבָה (Impf. יֵאָבֶה).  
 Corpse, נִבְלָה (f.).  
 Corrupt, to, שָׁחַת Hiph.; Passive, Niph.  
 Count, to, סָפַר.  
 Covenant (noun), בְּרִית (f.).  
*To make a c.,* פָּרַת בִּי (cut).  
 Cover, to, כָּסָה (Pi.).  
 Cross over, pass by, to, עָבַר.  
 Cry, to, קָרָא (= call); צָעַק (= cry out).  
 Curse, to, אָרַר; קָלַל (Pi'el).  
 Cut, cut down, to, כָּרַת.
- D.**
- Darkness, חֹשֶׁךְ (m.).  
 Daughter, בֵּת (f.) (see p. 186).  
 Day, יוֹם (m.). Plur. יָמִים.

Death, מוֹת (m.). Constr.  
מוֹת.

*To put to death*, מוֹת Hiph.

Deed, מַעֲשֶׂה (m.).

Deliberate, to, יַעֲץ Niph.

Deliver, to, מָלַט Pi.; Pas-  
sive, Niph. נָצַל Hiph.

Depart, to, סוּר (=turn  
aside).

Used also of *wrath*, etc.,  
ceasing. With Waw

Consec. וַיִּסַּר (Qal  
and Hiph.).

Descend, to. *See* Go down.

Desert, to, מָדַבַּר (m.).

Destroy, to, שָׁחַת (Pi.); שָׁמַד  
(Hiph.).

Die, to, מוֹת. Perf. Qal מָת.

Part. מָת = *dead*.

Disease. *See* Sickness.

Dismayed, to be, הָתַת;  
Impf. יָהַת.

Dispossess, to, יָרַשׁ Hiph.

Do, to, עָשָׂה.

Dog, בָּלָב.

Door, entrance, פֶּתַח (m.).  
*In the door of the tent*,

פֶּתַח הָאֹהֶל.

Draw near, to. *See* Near.

Drink, to, שָׁתָה. Apoc. Qal  
יִשְׁתָּה.

Drive out, to, גָּרַשׁ (Pi.). *See*  
also Dispossess.

Dwell, to, יָשַׁב.

## E.

Each, אִישׁ (see p. 40).

Ear, אָזן (f.); dual.

*To give ear*, אָזַן Hiph.

Early, to rise (בִּבְקָר).

Earth, אֶרֶץ (f.), *a.* With art.  
הָאֶרֶץ.

Eat, to, אָכַל. Impf. יֹאכַל.

Edge = bank (of river), שֹׁפָה  
(lip).

*With the edge of the  
sword*, לְפִי הָרֶבֶךְ.

Egypt, מִצְרַיִם. *To E.* יָמָה.

Elder. *See* Old (man).

*Older* (comp.), say  
greater.

Encamp, to, הָקֵה (Apoc.  
וַיִּהְיוּ).

End, to, be ended. *See*  
Finish.

End (noun), קֵץ, קֵצָה.

Enemy, אֹיֵב. *Thine e.* אֹיְבֶךָ.

Enter to, בֹּא (בְּ).

Escape to, מָלַט Niph.

Establish, to, קוּם Hiph.;

כּוּן Hiph. Passive כּוּן Niph.

Even. *See* Also.

Evening, עָרֶב (m.).

Ever, for, לְעוֹלָם (to eternity).

Every, כָּל; or use אִישׁ.

Evil (adj.), רָע; from רָעָה,  
to be evil; Impf. יִרָע.

*To do evil*, Hiph.

Exalt, to, רוּם Hiph.

Exceedingly, מְאֹד.  
 Exterminate, to. *See* Destroy.

Eye, עֵין (f.). Constr. עֵין.  
 Eyes, dual.

## F.

Face, פָּנִים (m. pl.).  
 Fair. *See* Beautiful; or say  
*good-of appearance.*

Fall, to, נָפַל. Impf. in o.

Far (adj.), רָחוֹק.

*To be far*, רָחַק.

*Far* (adv.), Hiph. Inf.  
 Absol.

Far be it from me to . . . ,  
 חָלִילָה לִי מִן.

Father, אָב (see p. 185).

Favour, חֵן (m.) = grace.  
 חָנָן.

Fear, to, יָרָא. Impf. יִירָא.

Inf. יִרְאֶה. Part. יָרֵא.

*Fear to do*, מֵן and Inf.

Few, a, מְעַט (Constr. noun).

Fight, to, לָחַם (Niph.), with  
 בֹּ = against.

Fill, to. *See* Full.

Find, to, מָצָא.

Finished, to be, נָכַל. To  
 finish, כָּלָה Pi. (with Inf.).

Also תָּמַם (תָּם), Qal with  
 intrans., Hiph. with trans.  
 verbs.

Fire, אֵשׁ (f.). *By fire*, בְּאֵשׁ.

First, ראשון. *At the first*,  
 בְּרֵאשִׁיטָה.

First-born son, בְּכוֹר.

Flee, to, נָס; פָּרַח.

Flesh, בָּשָׂר (m.).

Foe. *See* Enemy.

Foot, רֶגֶל (f.), ז, dual.

For (conj.), כִּי.

Forbear, to. *See* Cease.

Force. *See* Might, Army.

Forget, to, שָׁכַח.

Forgive, to, נָשָׂא, with Acc.  
 of offence, Dat. of pers.

Forsake, to. *See* Leave.

Friend, רֵעֵה.

From, out of (prep.), מִן (see  
 p. 110).

Fruit, פֶּרִי (m.).

Fruitful, to be, פָּרָה.

Full, to be, מָלֵא. *Of* . . . Acc.  
*To fill*, Pi. with two Acc.

## G.

Garment, בְּגָד (m.), ז.

Gather, אָסַף (Impf. יִאָסֵף);  
 קָבְצוּ. *To assemble, gather  
 themselves together*, Niph.

Gaze on, to, נָבַט Hiph. with  
 אֶל or Acc.

Generation, דּוֹר (m.).

Girl. *See* Maid, Child (f.).

Give, to, נָתַן (see p. 131).

Glad, to be. *See* Rejoice.

Glory, כְּבוֹד (m.).

- Go, to, הָלַךְ; conjug. exc. | Handmaid, אֲמָה, plur.  
 Perf. Qal as from יָלַךְ. | אֲמָהוֹת; שִׁפְחָה (S<sup>g</sup>gho-  
 late).  
 Go down, to, יָרַד (יֵרֵד). | Happen, to. See Be, Be-  
 Go in, to. See Enter. | come; also Befall.  
 Go out, to, יָצָא (יֵצֵא). Inf., | Hard (adj.), קָשָׁה.  
 יָצֵאת. | Hard, to be, קָבַד (stat.).  
 Go round, to, קָבַב. | To harden, Hiph.  
 Go up, to, עָלָה. | To make hard (difficult),  
 God, אֱלֹהִים, with sing. when | קָשָׁה Hiph.  
 used of one God; other-  
 wise plur.: with prep. "לֵא,  
 but "מִן".  
 Gold, זָהָב (m.). | Hasten, to, מָהֵר (Pi.); with  
 Inf.  
 Good (adj.), טוֹב. | Hate, to, שָׂנֵא. Inf. Cons.  
 Good, to be, יָטַב (Qal only | שָׂנְאָה.  
 in Impf.).  
 To do good to, Hiph.  
 (הֵיטִיב), with Acc. or  
 Dat.  
 Grace. See Favour.  
 Grave, the. See Sh<sup>ol</sup>.  
 Great (adj.), גָּדוֹל. | Heart, לֵבָב (m.); לֵב (√לבב)  
 (m.). Both have plur. in  
 לִבִּים—  
 Too great for . . . רַב | Heaven(s), שָׁמַיִם (m. plur.).  
 מִן. | Heavy, to be. See (Be) hard.  
 Great, to be, גָּדַל (stat.). | Help, to, עָזַר.  
 Ground, אֲדָמָה (f.). To the | Hence, מִזֶּה.  
 ground, אֲרָצָה. | Here, פֶּה; בֵּינָה.  
 Grow up, to. See (Be) great. | Hide, to, סָתַר Hiph. Pass.  
 or Reflex. Niph.  
 H. | High (adj.), גָּם.  
 Half, חֲצִי (m. noun). Suff. | High, to be, רָם.  
 חֲצִי. | Hill. See Mountain.  
 Hand, יָד (f.). Your h. יָדְכֶם. | Hither, הֵנָּה; הָלּוּם.  
 Hands, dual. | Hold, to take . . . of, חָזַק  
 Hiph. (with בָּ).

Holiness, קֹדֶשׁ. *My holy hill*  
= the hill of my holiness.

Holy, קָדוֹשׁ (see also previous word).

Honour. *See* Glory.

Honour, to, כָּבֵד (Pi.).

Honourable, כָּבֵד Niph. part.

Horse, סוּס.

Host, צָבָא (m.). Plur. in  
זוֹת—.

Hot, to be (of anger). *See*  
Angry.

House, בֵּית (m.) (see p. 186).  
*At the house of*, בֵּית.

How (interrog.), אֵיךְ.  
*How long?* *See* Long.  
(Interject.) — מֵדָה.

## I.

If, אִם. Apodosis usu. with  
Waw consec.

If not, לֹא־לֵא.

Implement, כֵּלִי (m.) (see  
p. 186).

In, בְּ.

Iniquity, עֲוֹן (m.).

Innocent, נָקִי.

Instead of. *See* Under.

Into, בְּ ; אֶל.

## J.

Joyful, to be. *See* Rejoice.

Judge, to, שָׁפֵט.

Judge (noun), שֹׁפֵט (m.).

Judgment, מִשְׁפָּט (m.).

Just. *See* Righteous.

Just (adv.), אַךְ.

Justify, to, צַדֵּק Hiph.

## K.

Keep, to, שָׁמַר.

Kill, to, הָרַג ; מוֹת Hiph.  
*See* also Smite.

Kindness. *See* Mercy.

King, מֶלֶךְ. (The same in  
pause.)

Kingdom, מַמְלָכָה (f.).  
(S<sup>g</sup>holate.)

Know, to, יָדַע Impf. יֹדַע.  
Inf. Constr. יִדְעַת.

## L.

Lād, לָאֵד (S<sup>g</sup>holate).

Land. *See* Earth.

Law, תּוֹרָה (f.).

Learn, to, לָמַד (stat.).

Leave, to, *forsake*, עָזַב.

*To leave over*, יָתַר Hiph.

Pass. שָׁאָר (Qal).

Left (hand), שְׂמָאוֹל (m.).

Lest, כִּן with Impf.

Let, to. *See* Allow.

Lick, to, לָקַק.

Lie down, to, שָׁכַב (stat.).

Life (the being alive). נֶפֶשׁ  
(f.), א.

Life (lifetime), חַיִּים (m. plur.).

Lift up, to, **נָשָׂא**. Inf. Constr.

**לָשֹׂאת**.

Light (noun), **אֵוֶר** (m.).

Light, to make, **קָלַל** Hiph.

Like, **כֹּ** (see p. 110).

Lion, **אֶלֶי**.

Lip, **שִׁפָּה** (f.). Dual.

Little (adj.). See Small.

Little (noun), *a l. of*, **מִעֵט**.

Live, to, **חָיָה** (see p. 145).

*Liveth*, in oaths (see p. 202).

Living, **חַי** (**חַיִּי**).

Lo! **הִנֵּה** (see p. 110). Usu. with verb in partic.

Long, how? **עַד-מָתַי**.

Look, to, **רָאָה** (**רָא**) (on).

Lord, human, **אָדוֹן**.

*The Lord*, **יְהוָה**, **אֲדוֹנָי**.

Love, to, **אָהַב**. Impf. **יֹאהֵב**.

Inf. Constr. **אֶהְבֶּה**.

## M.

Magnify, to, **גָּדַל** Hiph.

Maiden, **נַעֲרָה** (S<sup>g</sup>holate).

See also Handmaid.

Make, to, **עָשָׂה**.

Man, *male*, **אִישׁ** (see p. 185);

*mankind*, **אָדָם**.

Many, to be, **רָבָה**. *Make many, multiply*, Hiph.

Many (adj.), **רַב** (plur.).

(**רַב־בָּ**).

Mare, **סוּסָה**.

Meet, to, Inf. **לִקְרֹאת**; with suff. **לִקְרֹאתוּ**.

Melt, to, metaph., of heart, **מָסַס** Niph.

Mention, to, Hiph. of *re-member*.

Mercy, kindness, **חֶסֶד** (m.), *a.*

*To show m. to*, **עָשָׂה חֶסֶד**.

Messenger, **מַלְאָךְ**.

Midst, **תְּוֹךְ** (m.), Constr.

**תְּוֹךְ**. **קִרְבִּי** (m.), *i.*

Might, **חֵיל** (m.). See also Strength.

Minister to, to, **שָׂרָת** Pi. with Acc.

Month, **חֹדֶשׁ** (m.).

Morning, **בֹּקֶר** (m.).

Mother, **אִם** (**אִמָּם**).

Mountain, **הָר** (m.). With art. **הָהָר**. Plur. **הָרִים**.

Mourn, to, **סָפַד** (for, **ל**).

Mourning, **מִסְפָּד** (m.).

Mouth, **פֶּה** (see p. 186).

Multiply, to. See (Be) many.

Murmur, to, **לֹן** Niph.

## N.

Name(noun), **שֵׁם** (see p. 186).

Near, to draw, **קָרַב** (stat.); **קָרַב** (stat.).

Near (adj.), **קָרוֹב**.



Neighbour, רעה, chiefly in phrase, *each his neighbour* Nevertheless, אולם.

News, to bring good, בשר (Pi.).

Night, לַיְלָה (m.).

*To pass the n.,* לֵין.

No, not, לא. With Juss. and Cohort. אל. *Not to,* with Inf. לִבְלֹתִי.

*Not, in oaths,* אַם.

*There is not,* אֵין.

*No one did*

לא עָשָׂה כָּל (אִישׁ).

Now, of time or hortatory, עַתָּה (pause עֲתָה).

## O.

Offer up, to, עלה Hiph.; קרב Hiph.

Oh that! use מִי יִתֵּן (with Acc. of noun). *Would that I had died,* "ו" בִּי-אֶת-מוֹתִי.

Old, to be, זָקֵן (stat.). '(So many) years old.' See Year.

Old (adj.), זָקֵן.

Only (adv.), בֶּלֶד.

Open, to, פָּתַח.

Oppress, to. See Afflict.

Or, או. (Shall we do) or not? אִם לֹא. *Is it . . . , or is it? . . .* אִם . . . —הֵ.

Order, in . . . that, לְמַעַן with Inf. or Impf. אֲשֶׁר with Impf.

Or use weak Waw with Jussive.

Other, אֲחֵר; plur. אֲחֵרִים.

Out of, מִן.

Over, upon, עַל.

Overtake, to, נִשֵּׁג Hiph.

Ox, שׁוֹר; פָּר (with art. הַפָּר)

## P.

Palace, הַיְכָל (m.).

Palm (of hand), כַּף (f.). Dual (כַּפָּיָה).

Pass by, over, to, עָבַר.

Pass the night, to. See Night.

Path. See Way.

Peace, שָׁלוֹם (m.).

People, עָם (m.), with art. (עַמִּים).

Perish, to, אָבַד (Impf. יֵאָבֵד).

Pity, to, חָנַן; רַחֵם (Pi.).

Pity (noun, plur.), רַחֲמִים.

Place, to, הִנִּיחַ (Hiph. נִוַּח), שִׁים.

Place (noun), מָקוֹם (m.).

Plur. in וְתֵּת.

*In the place where,*

בְּמָקוֹם אֲשֶׁר.

Place of, in. See Under.

Plain (noun), מִישׁוֹר.

Plant, to, **נָטַע**.  
 Possess, to, **יָרַשׁ**.  
 Pour out, to, **שָׁפַךְ**.  
 Poverty, **עָנִי** (m)  
 Praise, to, **הָלַל** P'el.  
 Praise (noun), **תְּהִלָּה**.  
 Pray, to, **פָּלַל** Hithpa. (for, **בְּעֵד**).  
 Prepare, to, **כֹּון** Hiph. ; (food, etc.) **עָשָׂה**.  
 Present (noun), **בְּרִכָּה**.  
 Priest, **כֹּהֵן**.  
 Prince. *See* Chief.  
 Prithée, please, **נָא** (enclitic).  
 Promise, to, **אָמַר** (sometimes with Inf.).  
 Prophecy, to, **נָבֵא** Niph.  
 Prophet, **נְבִיא**.  
 Prosper, to, *or* make prosperous, **עָלָה** Hiph.  
 Pursue, to, **רָדַף** (אַחֲרֵי).  
 Put, to. *See* Set.  
 Put down, to. *See* Place.  
 Put out, to (hand, etc.), **שָׁלַח**.

## Q.

Queen, **מַלְכָּה** (S<sup>g</sup>holate).  
 Quickly, **מְהֵרָה** (Inf. Absol. Pi.).  
*To take quickly*, **רָוַץ** Hiph.

## R.

Raise up, to. *See* Rise.  
 Read, to, **קָרָא**.  
 Refuse, to, **מָאֵן** (Pi.).  
 Regard to, to show, **נִבַּט**,  
     Hiph. with **אָל** ; **נָשָׂא עָנִי**;  
     (lit. lift up the face of).  
 Reign, to, **מָלַךְ** (over, **בְּ**).  
 Rejoice, to, **שָׂמַח**.  
 Relate, recount, to, **סָפַר** Pi. ;  
     **נָגַד** Hiph.  
 Remain, to, **יָשַׁב**.  
     Be left, **שָׂאֵר** Niph.  
 Remember, to, **זָכַר**.  
 Remove, to (trans.), **סָר**  
     Hiph. (Impf. with Waw  
     Consec. **וַיִּסָּר**).  
 Rend, to. *See* Tear.  
 Repent, to, **נָחַם** Niph. (*of*,  
     **עָלָה**).  
 Rescue, to. *See* Deliver.  
 Rest, to, **נָוַח**.  
     *To give rest to.* Hiph.  
     **לְ**, with **הַיָּמִים**.  
 Restore, to. Hiph. of *return*.  
 Return, to, **שׁוּב**.  
 Reveal, to, **גִּלָּה אֵזֶן** (uncover  
     ear of . . . ). Pass. **גִּלָּה**  
     Niph.  
 Right (hand), **יְמִין** (f.).  
 Righteous, to be, **צָדִיק**.  
 Righteous (adj.), **צַדִּיק**.

Righteousness, צִדְקָה (f.);  
צִדֵּק (m.), *i*.

Rise, to, קוּם. Hiph. *raise*  
*up, carry out* (word, etc.).

River, נָהָר (m.).

Roll, to, גָּלַל.

Rule over, to, מָשַׁל (בְּ).

Run, to, רוּץ.

## S.

Sacrifice, to, זָבַח.

Sacrifice (noun), זֶבַח (m.), *i*.

Sake; for the s. of, בְּעֵבוֹר.

Save, to, יָשַׁע. Hiph.; Passive,  
Niph.

Say, to, אָמַר. Impf. with  
Waw Consec. וַיֹּאמֶר  
(pause, וַיֹּאמֶר). Inf. יֹאמַר.  
= *saying* (Eng. partic.).

Sea, יָם. Constr. usu. יָם.  
Plur. יָמִים.

Search for, to. *See* Seek.

See, to, רָאָה. (Apocop., see  
p. 144.)

Seed (lit. or metaph.), זֶרַע  
(m.), *a*.

Seek, to, בָּקַשׁ, Pi. (with Inf.  
of verb).

Also דָּרַשׁ with direct  
Acc.

Sell, to, מָכַר.

Send, to, שָׁלַח. *Send away*,  
*loose*, Pi.

Servant, עֶבֶד (m.), *a*; יָעִיר  
(S<sup>g</sup>holate).

Serve, to, עָבַד; שָׁרַת, Pi.

Set, to, שָׁים; גָּתַן. (*See* also  
Place.)

Set up, to, קוּם. Hiph.

Shed, to. *See* Pour out.

Sheep (collective), צֹאֵן (m.);  
(single), שֶׁה.

Sh<sup>o</sup>l, the grave, שְׂאוֹל.

Shore. *See* Lip.

Sick, to be, חָלָה.

Sickness, חָלִי (m.).

Side, on this . . . , on that  
. . . ; מִזֶּה . . . מִזֶּה.

Silent, to be, דָּמַם. Perf.  
יָדַם; Impf. יִדָּם.

Silver, כֶּסֶף (m.), *a*.

Sin, to, חָטָא.

Sin (noun), חַטָּא (m.), suff.  
חַטִּי. Plur. חַטָּאִים.

Sister, אָחֹות, (see p. 186).

Sit, dwell, to, יָשַׁב.

Slack, רָפָה.

Slay, to. *See* Kill, Smite.

Sleep, to, יָשַׁן.

Small, to be, קָטַן (stat.).

Small (adj.), קָטִין, (only m.  
sing.). קָטִנָּה, f. קָטִינָה.

Smite, to, נָגַף; נָכָה. Hiph.

So. *See* Thus.

So as not to, לִבְלִיתִי, with  
Inf.

Sole (of foot). *See* Palm.

Some of, **כֵּן** (see p. 110).

Son, **בֶּן** (see p. 186).

Soul, **נֶפֶשׁ** (f.), *a.*

Speak to, **דַּבֵּר** (Pi.).

Spirit, **רוּחַ** (f.).

Spoil, despoil, to, **בָּזַז**.

Stand, to, **עָמַד**.

Star, **כּוֹכַב** (m.).

Statute, **חֹק** (m.),  $\sqrt{\text{חִקְקָה}}$ .

Steal, to, **גָּנַב**.

Still, yet, **עוֹד**. (Suff see p. 110.)

Stone, **אֶבֶן** (f.), *a.* Plur. **—ים**.

Strength, **כֹּחַ** (m.); **עוֹ** (m.),  $\sqrt{\text{עוֹז}}$ .

Stretch, to, **נָטָה** (also Hiph.).  
Apoc. Qal **נָטַת**. *See* also  
Put out.

Strong, to be, **הִזְקָה**.

Strong (adj.), **הִזְקָה**.

Sun, **עֶמֶשׁ** (usu. f.).

*To rise*, **יָצָא**; *to set*,  
**בִּיא**.

Surely (in oaths) **אִם לֹא כִי**  
(see p. 201).

Surround, to. *See* Go round.

Swear to, **שָׁבַע**, Niph. (see  
App. B).

Sword, **חֶרֶב** (f.), *a.*

## T.

Take, to, **לָקַח** (see p. 131).

Take away, to (guilt), **נָשָׂא**.  
*See* Remove.

Teach, to, **לָמַד** Pi., with two  
Acc.; **יָרָה** Hiph.

Tear, to, **קָרַע**.

Tell, to, **נָגַד**, Hiph.; **סָפַר** Pi.

Tent, **אֹהֶל** (m.). Plur. usu.

• **אֹהֶלִים**, but **אֹהֶלֵיהֶם**.

Terrible, Niph. partic. of  
*fear*.

That (conj.), **כִּי**.

Then (of time), **אָז** (usu. with  
Impf.).

Thence, say *from there*.

There, **שָׁם**.

There is, **יֵשׁ**. With suff.  
**יֵשֶׁה**.

There is not, **אֵין** (Constr.)  
(see p. 110).

Therefore, **עַל־כֵּן**.

Thing, **דָּבָר** (m.).

Think, use *say* (*in one's heart*).  
With Inf. of verb, or direct  
speech.

Thither, **שָׁמָּה**.

Throne, **כִּסֵּא** (m.). 3rd decl.  
Plur. **—ות**.

Throw, **שָׁלַךְ** Hiph.

Thus, **כֵּן** (of what precedes).  
**כֵּן** (of what follows).

Also **כִּוּאֶת**.

Till (prep.), עַד. (Conj.)  
עַד-אַיִשֹׁר.

Time (occurrence), פַּעַם (f.);  
lit. footfall. Š<sup>g</sup>holate.

Together, יַחְדָּו.

To-morrow, מָחָר.

Touch, to, נָגַע (with ב or  
עַל).

Transgress, to (command),  
עָבַר.

Transgression, פֶּשַׁע (m.), *i*.

Tree, עֵץ (m.), collective  
noun. Plur. יַעְצִים = *wood*  
(felled).

Trust, to, בָּטַח (with בָּ).

Turn, to; be turned  
(= changed), הִפֵּךְ Niph.

Turn aside, to, סוּר. Wav  
Consec. with Impf. Qal  
or Hiph. הִסִּיר.

Turn back, to (intrans.).  
הִפָּךְ; שׁוּב.

Turn round, to, *Intrans.* פָּנָה.  
*Trans.* סָבַב Hiph.

Two, שְׁנַיִם. *They two*, שְׁנֵיהֶם.

## U.

Uncover, to, גָּלָה.

Under, instead of, תַּחַת.  
*Under him*, תַּחְתָּיו.

Understand, discern, to, בִּין.  
*Discerning* (adj.), נָבוֹן  
(Niph. partic.).

Until. *See* Till.

Unto, אֶל.

Unworthy, to be, קָטַן (of,  
מִן), קָלִיל, קָלִלָּה.

Upon, עַל.

Upright, יָשָׁר.

## V.

Valley, עֵמֶק (m.); נַחַל (m.  
(= glen).

Valour. *See* Might.

Very, מְאֹד (lit. to excess):  
follows adj.

Vineyard, כֶּרֶם (m.), *a*.

Visit, to, פָּקַד.

Voice, קוֹל (m.).

Vow, to, נָדָר.

Vow (noun), נֶדֶר (m.), *i*.

## W.

Wake, to. *See* Awake.

Walk, to, הִלֵּךְ, Hithpa.

War, מִלְחָמָה (f.), Š<sup>g</sup>holate.  
*His men of war*, say,  
*the men of his war*.

Wash, to, רָחַץ.

Watch, to, שָׁמַר.

Water(s), מַיִם (m. plur.).

Way, דֶּרֶךְ (usu. m.), *a*.

Weapon, כֶּלִי (see p. 186).

*His weapons of war*,  
say, *the weapons of*  
*his war*.

Weary, עָיָף.

Weep, to, בָּכָה. Apoc. Qal,  
יָבַד.

Well (noun), בָּאָר (f.).

Well (adv.), הֵיטֵב (Inf. abs.  
Hiph. of יָטַב). *They have  
well done, הֵיטִיבוּ לַעֲשׂוֹת.*

When, בּ or כּ with inf.  
כִּאֲשֶׁר or כִּי with finite  
verb.

Whence? מֵאֵין; מִזֶּה.

*From what city?* מֵאֵי-

מִזֶּה עִיר (whence as  
to city?)

Where? אֵיזָה.

Whether . . . or . . . ?  
הֲ . . . אִם . . .

Whither? אֵיזָה.

Why? לָמָּה; before gut-  
turals, לָמָּה. Also מִדּוּעַ.

Wicked, רָשָׁע.

Wife. *See* Woman.

Wilderness. *See* Desert.

Will (noun); say '*what is  
good in the eyes of . . .*'

Willing, to be. *See* Consent.

Also יָאֵל Hiph.

Wine, יַיִן (m.).

Wisdom, חֵכְמָה (without  
Metheg).

Wise, חָכָם.

With, עִם; אִתְּ (see p. 49).

Of instrument, בְּ.

*He went with his sons,  
say and his sons  
with him.*

Woman, אִשָּׁה (see p. 185).

Wonderful, to be, פֶּלֶא, Niph.  
*Wondrous works, partic.  
f. plur.*

Word, דְּבָר (m.).

Work (noun) = deed, מַעֲשֶׂה  
(m.); = occupation, מְלָאכָה,  
(f.), שְׁגֹלָה.

Worship, to. *See* Bow  
down.

Would that! *See* Oh that!

Also לֹא, usu. with perf.

Write, to, כָּתַב.

## Y.

Year, שָׁנָה (f.); plur. שָׁנִים.

*Ten years old, say, son-  
of (daughter-of) ten  
years.*

Yet. *See* Still, But.

*Not yet, עַד, with  
Impf.*

Yoke, עֹל (m.), עֹלָלָה.

Young. *See* Small.

Young man. *See* Lad.



## PARADIGMS OF VERBS.

[*N.B.*—Asterisks are attached to those forms which the beginner should specially note.]



Qal

stat. Niph'al

<i>Perf. Sing.</i> 3 m.	קָטַל	קָטַל	קָטַל
3 f.	*קָטְלָהּ	קָטְלָהּ	קָטְלָהּ
2 m.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
2 f.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
1 c.	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
<i>Plur.</i> 3 c.	קָטְלוּ	קָטְלוּ	קָטְלוּ
2 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 f.	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
1 c.	קָטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
<hr/>			
<i>Impf. Sing.</i> 3 m.	יִקְטֹל	יִקְטֹל	*יִקְטֹל
3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
2 f.	תִּקְטְלִי	תִּקְטְרִי	תִּקְטְלִי
1 c.	אִקְטֹל	אִקְטֹל	אִקְטֹל
<i>Plur.</i> 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
3 f.	תִּקְטְלֶנָּה	תִּקְטְרֶנָּה	תִּקְטְלֶנָּה
2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
2 f.	תִּקְטְלֶנָּה	תִּקְטְרֶנָּה	תִּקְטְלֶנָּה
1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל
<hr/>			
<i>Impera. Sing.</i> 2 m.	קָטַל (קָטְלָהּ)	כָּבַד (כָּבְדָהּ)	*הִקְטֹל
2 f.	קָטְלִי	כָּבְדִי	הִקְטְלִי
<i>Plur.</i> 2 m.	קָטְלוּ	כָּבְדוּ	הִקְטְלוּ
2 f.	קָטְלֶנָּה	כָּבְדֶנָּה	הִקְטְלֶנָּה
<hr/>			
<i>Juss. 3 sing.</i>	יִקְטֹל	יִכְבֹּד	יִקְטֹל
<hr/>			
<i>Inf. Absol.</i>	קָטֹל	כָּבֹד	הִקְטֹל, נִקְטֹל
<i>Inf. Cons.</i>	קָטֹל	כָּבֹד, כָּבְד	הִקְטֹל
<hr/>			
<i>Part. Act.</i>	קָטֵל	כָּבֵד	קָטֵן
<i>Part. Pass.</i>	קָטֹל		*נִקְטֹל

Pi'el	Pu'al	Hiph'il	Hoph'al	Hithpa'el
קָטַל	קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
קָטַלָּה	קָטַלָּה	* הִקְטִילָּהּ	הִקְטַלָּהּ	הִתְקַטַּלָּהּ
קָטַלְתָּ	קָטַלְתָּ	* הִקְטִילְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתָּ	קָטַלְתָּ	הִקְטִילְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתִּי	קָטַלְתִּי	הִקְטִילְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
קָטַלוּ	קָטַלוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטַּלוּ
קָטַלְתֶּם	קָטַלְתֶּם	הִקְטִילְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קָטַלְתֶּן	קָטַלְתֶּן	הִקְטִילְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קָטַלְנוּ	קָטַלְנוּ	הִקְטִילְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטִילוּ	תִּקְטְלוּ	תִּתְקַטְּלוּ
אִקְטַל	אִקְטַל	אִקְטִיל	אִקְטַל	אִתְקַטַּל
יִקְטְלוּ	יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ	יִתְקַטְּלוּ
תִּקְטַלְנָה	תִּקְטַלְנָה	* תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטִילוּ	תִּקְטְלוּ	תִּתְקַטְּלוּ
תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
קָטַל	wanting	* הִקְטִיל	wanting	הִתְקַטַּל
קָטַלִּי		* הִקְטִילִּי		הִתְקַטַּלִּי
קָטַלוּ		הִקְטִילוּ		הִתְקַטַּלוּ
קָטַלְנָה		הִקְטִילְנָה		הִתְקַטַּלְנָה
יִקְטַל	יִקְטַל	* יִקְטַל	יִקְטַל	יִתְקַטַּל
קָטַל, מְקַטֵּל	קָטַל (קָטַל)	הִקְטַל הִקְטִיל	(הִקְטַל) (הִקְטַל)	(הִתְקַטַּל) הִתְקַטַּל
מְקַטֵּל	מְקַטֵּל	מְקַטֵּל	מְקַטֵּל	מְקַטֵּל

		Qal			
		3 s. f.	2 s. m.	2 s. f.	
<i>Pref.</i>	3 s. m.	קָטַלָה	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
<i>Suff.</i>	אָהַב	קָטַלְתָּנִי	קָטַלְתָּנִי	קָטַלְתָּנִי	קָטַלְתָּנִי
<i>S.</i>	1 c.	קָטַלְתָּנִי	קָטַלְתָּנִי	קָטַלְתָּנִי	קָטַלְתָּנִי
	2 m. etc.	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ
	2 f.	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ
	3 m.	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ
	3 f.	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ
<i>Pl.</i>	1 c.	קָטַלְתָּנוּ	קָטַלְתָּנוּ	קָטַלְתָּנוּ	קָטַלְתָּנוּ
	2 m.	קָטַלְתָּם	קָטַלְתָּם	קָטַלְתָּם	קָטַלְתָּם
	2 f.	קָטַלְתָּן	קָטַלְתָּן	קָטַלְתָּן	קָטַלְתָּן
	3 m.	קָטַלְתָּם	קָטַלְתָּם	קָטַלְתָּם	קָטַלְתָּם
	3 f.	קָטַלְתָּן	קָטַלְתָּן	קָטַלְתָּן	קָטַלְתָּן
		3 pl. m.	<i>Impera.</i>		
<i>Impf.</i>	3 s. m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
<i>Suff.</i>	יִלְבֹּשׁ	יִקְטֹלְתָּ	יִקְטֹלְתָּ	יִקְטֹלְתָּ	יִקְטֹלְתָּ
<i>S.</i>	1 c.	יִקְטֹלְתָּנִי	יִקְטֹלְתָּנִי	יִקְטֹלְתָּנִי	יִקְטֹלְתָּנִי
	2 m. etc.	יִקְטֹלְתָּהּ	יִקְטֹלְתָּהּ	יִקְטֹלְתָּהּ	יִקְטֹלְתָּהּ
	2 f.	יִקְטֹלְתָּהּ	יִקְטֹלְתָּהּ	יִקְטֹלְתָּהּ	יִקְטֹלְתָּהּ
	3 m.	יִקְטֹלְתָּהּ	יִקְטֹלְתָּהּ	יִקְטֹלְתָּהּ	יִקְטֹלְתָּהּ
	3 f.	יִקְטֹלְתָּהּ	יִקְטֹלְתָּהּ	יִקְטֹלְתָּהּ	יִקְטֹלְתָּהּ
<i>Pl.</i>	1 c.	יִקְטֹלְתָּנוּ	יִקְטֹלְתָּנוּ	יִקְטֹלְתָּנוּ	יִקְטֹלְתָּנוּ
	2 m.	יִקְטֹלְתָּם	יִקְטֹלְתָּם	יִקְטֹלְתָּם	יִקְטֹלְתָּם
	2 f.	יִקְטֹלְתָּן	יִקְטֹלְתָּן	יִקְטֹלְתָּן	יִקְטֹלְתָּן
	3 m.	יִקְטֹלְתָּם	יִקְטֹלְתָּם	יִקְטֹלְתָּם	יִקְטֹלְתָּם
	3 f.	יִקְטֹלְתָּן	יִקְטֹלְתָּן	יִקְטֹלְתָּן	יִקְטֹלְתָּן

The first syll. is half-open.



		Qal	Niph.	Hiph.	Hoph.
<i>Perf. Sing.</i>	3 m.	נָכַל	נָכַשׁ	הִנְכִּישׁ	הִנְכָּשׁ *
	3 f.		נָכַשְׁהָ	הִנְכִּישְׁהָ	הִנְכָּשְׁהָ
	2 m.		נָכַשְׁתָּ	הִנְכִּישְׁתָּ	הִנְכָּשְׁתָּ
<i>Impf. Sing.</i>	3 m.	יִכְשׁ * יִכְל *	יִכְשֹׁשׁ	יִנְכִּישׁ	יִנְכָּשׁ
	3 f.	תִּכְשׁ תִּכְל	etc.	תִּנְכִּישׁ	
	2 m.	תִּכְשׁ תִּכְל		תִּנְכִּישׁ	
	2 f.	תִּכְשִׁי תִּכְלִי		תִּנְכִּישִׁי	
	1 c.	אִכְשׁ אִכְל		אִנְכִּישׁ	
<i>Plur.</i>	3 m.	יִכְשׁוּ יִכְלוּ		יִנְכִּישׁוּ	
	3 f.	תִּכְשְׁנָה תִּכְלְנָה		תִּנְכִּישְׁנָה	
	2 m.	תִּכְשׁוּ תִּכְלוּ		תִּנְכִּישׁוּ	
	2 f.	תִּכְשְׁנָה תִּכְלְנָה		תִּנְכִּישְׁנָה	
	1 c.	נִכְשׁ נִכְל		נִנְכִּישׁ	
<i>Juss. 3 sing.</i>				יִכְשׁ	
<i>Impera. Sing.</i>	2 m.	* כְּשׁ * כְּל	הִנְכֹּשׁ	הִנְכִּשׁ	
	2 f.	כְּשִׁי כְּלִי	הִנְכֹּשִׁי	הִנְכִּישִׁי	
	<i>Plur.</i> 2 m.	כְּשׁוּ כְּלוּ	הִנְכֹּשׁוּ	הִנְכִּישׁוּ	wanting
	2 f.	כְּשְׁנָה כְּלְנָה	הִנְכֹּשְׁנָה	הִנְכִּישְׁנָה	
<i>Inf. Absol.</i>		נִכְשׁ נִכְל	הִנְכֹּשׁ	הִנְכִּשׁ	הִנְכָּשׁ
<i>Inf. Cons.</i>		* (לְ)כֹשׁ * (לְ)כֹל	הִנְכֹּשׁ	הִנְכִּשׁ	הִנְכָּשׁ
<i>Part. Act.</i>		נִכְשׁ נִכְל		מִנְכִּישׁ	
<i>Part. Pass.</i>		נִכְשׁ —	נִכְשׁ		מִנְכָּשׁ

Qal		
<i>Perf. Sing.</i> 3 m.	נָתַן	לָקַח
3 f.	נָתְנָה	לָקְחָהּ
2 m.	נָתַתָּה	etc.
2 f.	נָתַתְּ	
1 c.	נָתַתִּי	
<i>Plur.</i> 3 c.	נָתְנוּ	
2 m.	נָתַתֶּם	
2 f.	נָתַתְּנָה	
1 c.	נָתַנּוּ	
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<i>Impf. Sing.</i> 3 m.	יִתֵּן *	יִקַּח *
3 f.	תִּתֵּן	תִּקַּח
2 m.	תִּתֶּן	תִּקַּח
2 f.	תִּתְּנִי	תִּקְחִי
1 c.	אֶתֵּן יִתְּנָה	אֶקַּח
<i>Plur.</i> 3 m.	יִתְּנוּ	יִקְחוּ
3 f.		
2 m.	תִּתְּנוּ	תִּקְחוּ
2 f.		
1 c.	נָתַן	נָקַח
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<i>Impera. Sing.</i> 2 m.	תֵּן (תִּתֶּנָּה)	קַח (קְחָהּ)
2 f.	תְּנִי	קַחִי
<i>Plur.</i> 2 m.	תְּנוּ	קַחוּ
2 f.		
<hr/>		
<i>Inf. Absol.</i>	נָתֹן	לָקֹחַ
<i>Inf. Cons.</i>	יֵת, תֵּת, תִּתִּי * (נָתַן)	(לְ)קֹחַת, קֹחֲתִי *
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<i>Part. Act.</i>	נֹתֵן	לֹקֵחַ
<i>Part. Pass.</i>	נִתֵּן	לְקֻיָּה

		Qal		Niph.
		<i>stat.</i>		
<i>Perf. Sing.</i>	3 m.	עָמַד	חָזַק	נִעְמַד
	3 f.	עָמְדָה		נִעְמְדָה
	2 m.	עָמַדְתָּ		נִעְמַדְתָּ
	2 f.	עָמַדְתְּ		נִעְמַדְתְּ
	1 c.	עָמַדְתִּי		נִעְמַדְתִּי
<i>Plur.</i>	3 c.	עָמְדוּ		נִעְמְדוּ
	2 m.	עָמַדְתֶּם		נִעְמַדְתֶּם
	2 f.	עָמַדְתֶּן		נִעְמַדְתֶּן
	1 c.	עָמַדְנוּ		נִעְמַדְנוּ
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<i>Impf. Sing.</i>	3 m.	יַעְמִיד * יַחְזִיק		יִעְמִיד
	3 f.	תַּעְמִיד	תַּחֲזִיק	תִּעְמִיד
	2 m.	תַּעְמִיד	תַּחֲזִיק	תִּעְמִיד
	2 f.	תַּעְמִידִי *	תַּחֲזִיקִי *	תִּעְמִידִי
	1 c.	אֶעְמִיד	אֶחֱזִיק	אִעְמִיד
<i>Plur.</i>	3 m.	יַעְמִידוּ *	יַחֲזִיקוּ *	יִעְמִידוּ
	3 f.	תַּעְמִידְנָה	תַּחֲזִיקְנָה	תִּעְמִידְנָה
	2 m.	תַּעְמִידוּ	תַּחֲזִיקוּ	תִּעְמִידוּ
	2 f.	תַּעְמִידְנָה	תַּחֲזִיקְנָה	תִּעְמִידְנָה
	1 c.	נַעְמִיד	נַחֲזִיק	נִעְמִיד
<hr/>				
<i>Impera. Sing.</i>	2 m.	עָמֵד	חָזֵק	הָעָמֵד
	2 f.	עָמְדִי	חָזְקִי	הָעָמְדִי
<i>Plur.</i>	2 m.	עָמְדוּ	חָזְקוּ	הָעָמְדוּ
	2 f.	עָמְדְנָה	חָזְקְנָה	הָעָמְדְנָה
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<i>Inf. Absol.</i>		עָמֹד		נִעְמֹד
<i>Inf. Cons.</i>		עָמֹד		הָעָמֹד
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<i>Part. Act.</i>		עָמִיד		
<i>Part. Pass.</i>		עָמוּד		נִעְמוּד

Hiph.	Hoph.	Qal
הֶעֱמִיד	הֶעֱמִיד קָחָתָם	אָכַל
הֶעֱמִידָה	הֶעֱמִידָה	
הֶעֱמִידָתָה	הֶעֱמִידָתָה	
הֶעֱמִידָתִי	הֶעֱמִידָתִי	
הֶעֱמִידוּ	הֶעֱמִידוּ	
הֶעֱמִידְתֶּם	הֶעֱמִידְתֶּם	
הֶעֱמִידְתִּי	הֶעֱמִידְתִּי	
הֶעֱמִידוּ	הֶעֱמִידוּ	
		(in pause יאכֹל) * יאכֹל
יִעֲמִיד	יִעֲמִיד	תֹּאכַל
תִּעֲמִיד	תִּעֲמִיד	תֹּאכַל
תִּעֲמִיד	תִּעֲמִיד	תֹּאכְלִי
תִּעֲמִידִי	תִּעֲמִידִי	אֲכַל
אֲעֲמִיד	אֲעֲמִיד	יֹאכְלוּ
יִעֲמִידוּ	יִעֲמִידוּ	תֹּאכְלֶנָּה
תִּעֲמִידְנָה	תִּעֲמִידְנָה	תֹּאכְלוּ
תִּעֲמִידוּ	תִּעֲמִידוּ	תֹּאכְלֶנָּה
תִּעֲמִידְנָה	תִּעֲמִידְנָה	נֹאכַל
נִעֲמִיד	נִעֲמִיד	
		וַיֹּאכַל וַיֹּאמֶר } Impf with Waw } Consec.—
יִעֲמִיד		אֲכַל *
תִּעֲמִידִי		אֲכְלִי
יִעֲמִידוּ	wanting	אֲכְלוּ
תִּעֲמִידְנָה		אֲכְלֶנָּה
יִעֲמִיד	יִעֲמִיד	אָכַל
תִּעֲמִיד	תִּעֲמִיד	אָכַל
יִעֲמִידוּ		אָכַל
תִּעֲמִידְנָה		אָכַל
יִעֲמִידוּ	יִעֲמִידוּ	אָכְלוּ
תִּעֲמִידְנָה	תִּעֲמִידְנָה	אָכְלוּ



	Qal	Niph'al	
<i>Perf. Sing.</i> 3 m.	שָׁחַט	נִשְׁחַט	נָחַם
3 f.	שָׁחְטָה	נִשְׁחָטָה	
2 m.	שָׁחַטְתָּ	נִשְׁחָטְתָּ	
2 f.	שָׁחַטְתְּ	נִשְׁחַטְתְּ	
1 c.	שָׁחַטְתִּי	נִשְׁחַטְתִּי	
<i>Plur.</i> 3 c.	שָׁחֲטוּ	נִשְׁחָטוּ	
2 m.	שָׁחַטְתֶּם	נִשְׁחָטְתֶּם	
2 f.	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	
1 c.	שָׁחַטְנוּ	נִשְׁחַטְנוּ	
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<i>Impf. Sing.</i> 3 m.	יִשְׁחַט *	יִשְׁחַט	
3 f.	תִּשְׁחַט	תִּשְׁחַט	
2 m.	תִּשְׁחַט	תִּשְׁחַט	
2 f.	תִּשְׁחָטִי	תִּשְׁחָטִי	
1 c.	אִשְׁחַט	אִשְׁחַט	
<i>Plur.</i> 3 m.	יִשְׁחָטוּ	יִשְׁחָטוּ	
3 f.	תִּשְׁחָטְנָה	תִּשְׁחָטְנָה	
2 m.	תִּשְׁחָטוּ	תִּשְׁחָטוּ	
2 f.	תִּשְׁחָטְנָה	תִּשְׁחָטְנָה	
1 c.	נִשְׁחַט	נִשְׁחַט	
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<i>Impera. Sing.</i> 2 m.	שָׁחַט	הִשְׁחַט	
2 f.	שָׁחְטִי	הִשְׁחָטִי	
<i>Plur.</i> 2 m.	שָׁחֲטוּ	הִשְׁחָטוּ	
2 f.	שָׁחְטְנָה	הִשְׁחָטְנָה	
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<i>Inf. Absol.</i>	שָׁחוּט	נִשְׁחָוֵט	
<i>Inf. Cons.</i>	שָׁחַט	הִשְׁחַט	
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<i>Part. Act.</i>	שֹׁחֵט		
<i>Part. Pass.</i>	שָׁחוּט	נִשְׁחָט	

Pi'el		Pu'al		Hithp.	
נָחַם	בָּרַךְ *	נָחַם	בָּרַךְ *	הִתְנַחֵם	הִתְבָּרַךְ
	בָּרַכָה		בָּרַכָה		הִתְבָּרַכָה
	בָּרַכְתָּ		בָּרַכְתָּ		הִתְבָּרַכְתָּ
	בָּרַכְתָּ		בָּרַכְתָּ		הִתְבָּרַכְתָּ
	בָּרַכְתִּי		בָּרַכְתִּי		הִתְבָּרַכְתִּי
	בָּרַכּוּ		בָּרַכּוּ		הִתְבָּרַכּוּ
	בָּרַכְתֶּם		בָּרַכְתֶּם		הִתְבָּרַכְתֶּם
	בָּרַכְתֶּן		בָּרַכְתֶּן		הִתְבָּרַכְתֶּן
	בָּרַכְנוּ		בָּרַכְנוּ		הִתְבָּרַכְנוּ
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יִנְחֵם	יִבְרַךְ	יִנְחֵם	יִבְרַךְ	יִתְבָּרַךְ	יִתְבָּרַךְ
	תִּבְרַךְ		תִּבְרַךְ		תִּתְבָּרַךְ
	תִּבְרַכְךָ		תִּבְרַכְךָ		תִּתְבָּרַכְךָ
	תִּבְרַכְכִּי		תִּבְרַכְכִּי		תִּתְבָּרַכְכִּי
	אִבְרַךְ		אִבְרַךְ		אִתְבָּרַךְ
	יִבְרַכּוּ		יִבְרַכּוּ		יִתְבָּרַכּוּ
	תִּבְרַכְּכֶם		תִּבְרַכְּכֶם		תִּתְבָּרַכְּכֶם
	תִּבְרַכּוּ		תִּבְרַכּוּ		תִּתְבָּרַכּוּ
	תִּבְרַכְּכֶנָּה		תִּבְרַכְּכֶנָּה		תִּתְבָּרַכְּכֶנָּה
	נִבְרַךְ		נִבְרַךְ		נִתְבָּרַךְ
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נָחַם	בָּרַךְ			הִתְבָּרַךְ	הִתְבָּרַךְ
	בָּרַכְכִּי			הִתְבָּרַכְכִּי	הִתְבָּרַכְכִּי
	בָּרַכּוּ			הִתְבָּרַכּוּ	הִתְבָּרַכּוּ
	בָּרַכְּכֶנָּה			הִתְבָּרַכְּכֶנָּה	הִתְבָּרַכְּכֶנָּה
<hr/>					
נָחַם	בָּרַךְ	נָחַם	בָּרַךְ	הִתְנַחֵם	הִתְבָּרַךְ
מִנְחָם	מִבְּרַךְ	מִנְחָם	מִבְּרַךְ	מִתְנַחֵם	מִתְבָּרַךְ

		Qal	Niph.	Pi'el
<i>Perf. Sing.</i>	3 m.	שָׁלַח	נִשְׁלַח	*שָׁלַח
	3 f.	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה
	2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ
	2 f.	*שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ
	1 c.	שָׁלַחְתִּי	etc.	etc.
<i>Plur.</i>	3 c.	שָׁלְחוּ		
	2 m.	שָׁלַחְתֶּם		
	2 f.	שָׁלַחְתֶּן		
	1 c.	שָׁלַחְנוּ		
<hr/>				
<i>Impf. Sing.</i>	3 m.	*יִשְׁלַח	*יִשְׁלַח	*יִשְׁלַח
	3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
	2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
	2 f.	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי
	1 c.	אֲשַׁלַּח	אֲשַׁלַּח	אֲשַׁלַּח
<i>Plur.</i>	3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
	3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
	2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ
	2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
	1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<hr/>				
<i>Juss. 3 sing.</i>				
<i>Impera. Sing.</i>	2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח
	2 f.	שְׁלְחִי	הִשְׁלְחִי	
<i>Plur.</i>	2 m.	שְׁלְחוּ	הִשְׁלְחוּ	
	2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	
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<i>Inf. Absol.</i>		שְׁלַח	נִשְׁלַח	*שְׁלַח
<i>Inf. Cons.</i>		שְׁלַח	הִשְׁלַח	שְׁלַח
<hr/>				
<i>Part. Act.</i>		*שְׁלַח		*מְשַׁלֵּחַ
<i>Part. Pass.</i>		שְׁלֻחַ	נִשְׁלַח	

Pu'al	Hiph.	Hoph.	Hithp.
שָׁלַח	הִשְׁלִיחַ	הִשְׁלַח	הִשְׁתַּלַּח
שְׁלַחָהּ	הִשְׁלִיחָהּ	הִשְׁלַחָהּ	הִשְׁתַּלַּחָהּ
שְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
שְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
etc.	הִשְׁלַחְתִּי	etc.	etc.
	הִשְׁלִיחוּ		
	הִשְׁלַחְתֶּם		
	הִשְׁלַחְתֶּן		
	הִשְׁלַחְנוּ		
יִשְׁלַח	יִשְׁלִיחַ	יִשְׁלַח	יִשְׁתַּלַּח
	תִּשְׁלַח		
	תִּשְׁלַחְתָּ		
	תִּשְׁלַחְתָּ		
	תִּשְׁלַחְתִּי		
	אִשְׁלַח		
	יִשְׁלַחוּ		
	תִּשְׁלַחְנָה		
	תִּשְׁלַחְתֶּם		
	תִּשְׁלַחְתֶּן		
	נִשְׁלַח		
	* יִשְׁלַח		
	הִשְׁלַח * (with suff. הִשְׁלִיחָנִי)	הִשְׁתַּלַּח	
wanting	* הִשְׁלִיחָנִי	wanting	
	הִשְׁלַחוּ		
	הִשְׁלַחְנָה		
	הִשְׁלַח	הִשְׁלַח	
	הִשְׁלַח		הִשְׁתַּלַּח
	מִשְׁלַח		מִשְׁתַּלַּח
מִשְׁלַח		מִשְׁלַח	

	Qal		Niph.
<i>Perf. Sing.</i> 3 m.	*מָלַא	מָלַא	נִמְלַא
3 f.	מָלַעָה	מָלַעָה	נִמְלַעָה
2 m.	*מָלַעַת	מָלַעַת	*נִמְלַעַת
2 f.	מָלַעַת	מָלַעַת	נִמְלַעַת
1 c.	מָלַעְתִּי	מָלַעְתִּי	נִמְלַעְתִּי
<i>Plur.</i> 3 c.	מָלַעוּ	מָלַעוּ	נִמְלַעוּ
2 m.	מָלַעְתֶּם	מָלַעְתֶּם	נִמְלַעְתֶּם
2 f.	מָלַעְתֶּן	מָלַעְתֶּן	נִמְלַעְתֶּן
1 c.	מָלַעְנוּ	מָלַעְנוּ	נִמְלַעְנוּ
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<i>Impf. Sing.</i> 3 m.	*יִמְלַא		יִמְלַא
3 f.	תִּמְלַעַ		תִּמְלַעַ
2 m.	תִּמְלַעַ		תִּמְלַעַ
2 f.	תִּמְלַעִי		תִּמְלַעִי
1 c.	אִמְלַעַ		אִמְלַעַ
<i>Plur.</i> 3 m.	יִמְלַעוּ		יִמְלַעוּ
3 f.	*תִּמְלַעְנָה		תִּמְלַעְנָה
2 m.	תִּמְלַעִי		תִּמְלַעִי
2 f.	תִּמְלַעְנָה		תִּמְלַעְנָה
1 c.	נִמְלַעַ		נִמְלַעַ
<hr/>			
<i>Impera. Sing.</i> 2 m.	מְלַא		הִמְלַא
2 f.	מְלַאִי		הִמְלַאִי
<i>Plur.</i> 2 m.	מְלַאִי		הִמְלַאִי
2 f.	מְלַאְנָה		הִמְלַאְנָה
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<i>Inf. Absol.</i>	מְלַא		נִמְלַא
<i>Inf. Cons.</i>	מְלַא		הִמְלַא
<hr/>			
<i>Part. Act.</i>	מְלַאֵ	מָלַא	
<i>Part. Pass.</i>	מְלַא		נִמְלַא



		Qal	Niph.	Pi'el	Pu'al
<i>Perf. Sing.</i>	3 m.	גָּלָה	נִגְלָה	גָּלָה	גָּלָה
	3 f.	*גָּלְתָה	נִגְלְתָה	גָּלְתָה	גָּלְתָה
	2 m.	*גָּלִיתָ	*נִגְלִיתָ	*גָּלִיתָ	*גָּלִיתָ
	2 f.	גָּלִיתְ	נִגְלִיתְ	etc.	etc.
	1 c.	גָּלִיתִי	נִגְלִיתִי		
<i>Plur.</i>	3 c.	גָּלוּ	נִגְלוּ		
	2 m.	גָּלִיתֶם	נִגְלִיתֶם		
	2 f.	גָּלִיתֶן	נִגְלִיתֶן		
	1 c.	גָּלִינוּ	נִגְלִינוּ		
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<i>Impf. Sing.</i>	3 m.	*יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה
	3 f.	תִּגְלֶה	תִּגְלֶה		
	2 m.	תִּגְלֶה	תִּגְלֶה		
	2 f.	תִּגְלִי	תִּגְלִי		
	1 c.	אֶגְלֶה	אֶגְלֶה		
<i>Plur.</i>	3 m.	יִגְלוּ	יִגְלוּ		
	3 f.	*תִּגְלִינָה	תִּגְלִינָה		
	2 m.	תִּגְלוּ	תִּגְלוּ		
	2 f.	תִּגְלִינָה	תִּגְלִינָה		
	1 c.	נִגְלֶה	נִגְלֶה		
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<i>Juss. 3 sing. m.</i>		*יִגְלֹ	יִגְלֹ	יִגְלֹ	
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<i>Impera. Sing.</i>	2 m.	גָּלֶה	הִגְלֶה	גָּלֶה	גָּלֶה
	2 f.	גָּלִי	הִגְלִי		
<i>Plur.</i>	2 m.	גָּלוּ	הִגְלוּ		
	2 f.	גָּלִינָה	הִגְלִינָה		
<hr/>					
<i>Inf. Absol.</i>		גָּלֶה	נִגְלֶה	גָּלֶה	גָּלֶה
<i>Inf. Cons.</i>		*גָּלוֹת	הִגְלוֹת	גָּלוֹת	גָּלוֹת
<hr/>					
<i>Part. Act.</i>		גָּלֶה—		מִגְלֶה	
<i>Part. Pass.</i>		גָּלוֹי גָּלוֹיָה	נִגְלֶה		מִגְלֶה

Hiph.	Hoph.	Hithp.
הִגִּילָה	הִגְלָה	הִתְגַּלָּה
הִגְלִיתָהּ	הִגְלִיתָהּ	הִתְגַּלִּיתָהּ
הִגְלִיתָ * יֵי	הִגְלִיתָ * יֵי	הִתְגַּלִּיתָ * יֵי
<hr/>		
יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה
<hr/>		
יִגְלֶה *	יִתְגַּלֶּה	
<hr/>		
הִגְלָה הִגְלָה	—	הִתְגַּלָּה — גִּל
<hr/>		
הִגְלָה	הִגְלָה	הִתְגַּלָּה
הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ
<hr/>		
מִגְלָה	מִתְגַּלָּה	
<hr/>		
מִגְלָה	מִתְגַּלָּה	

Suffixes.		
<i>Perf. Sing.</i>	I c.	גִּלְתִּי
	2 m.	גִּלְתָּ
	2 f.	גִּלְתְּ
	3 m.	גִּלְתָּ * הוּ
	3 f.	גִּלְתְּ * הִיא
<i>Plur.</i>	I c.	גִּלְתִּנוּ
	2 m.	—
	2 f.	—
	3 m.	גִּלְתֶּם
	3 f.	—
<hr/>		
<i>Impf. Sing.</i>	I c.	יִגְלֶנִי
	2 m.	יִגְלֶנָּה
	2 f.	יִגְלֶנִי
	3 m.	יִגְלֶנֶה * הוּ
	3 f.	יִגְלֶנֶה * הִיא
<i>Plur.</i>	I c.	יִגְלֶנֻה
	2 m.	—
	2 f.	—
	3 m.	יִגְלֶנֶם
	3 f.	—
<hr/>		
<i>Impera. Sing.</i>	I c.	גִּלְתִּי
	3 m.	גִּלְתִּי
	3 f.	גִּלְתִּי
<i>Plur.</i>	I c.	גִּלְתִּנוּ
	3 m.	גִּלְתֶּם



## Verbs פ"ו.

		Qal			Niph.
<i>Perf. Sing.</i>	3 m.	יָשַׁב	יָרָא	יָרַשׁ	* נִישַׁב
	3 f.				נִישְׁבָּה
	2 m.				נִישְׁבְּתָה
	2 f.				etc.
	1 c.				
	<i>Plur.</i> 3 c.				
	2 m.				
	2 f.				
	1 c.				
<hr/>					
<i>Impf. Sing.</i>	3 m.	* יָשַׁב	יִירָא	* יִירַשׁ	* יִישַׁב
	3 f.	תָּשַׁב			תִּישַׁב
	2 m.	תָּשַׁב			תִּישְׁבָּה
	2 f.	תִּשְׁבִּי			תִּישְׁבְּתָה
	1 c.	אָשַׁב			אִישַׁב
	<i>Plur.</i> 3 m.	יִשְׁבּוּ			יִישְׁבּוּ
	3 f.	תִּשְׁבְּנָה			תִּישְׁבְּנָה
	2 m.	תִּשְׁבּוּ			תִּישְׁבּוּ
	2 f.	תִּשְׁבְּנָה			תִּישְׁבְּנָה
	1 c.	נִשְׁבּוּ			נִישְׁבּוּ
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<i>Juss. 3 sing.</i>					
<i>Impf. with Warw Cons.</i>		וְיָשַׁב		וְיִירַשׁ	
<i>Impera. Sing.</i>	2 m.	שִׁב (שְׁבֹה)	יָרָא	רַשׁ	הִישַׁב
	2 f.	שְׁבִי			הִישְׁבִּי
<i>Plur.</i>	2 m.	שִׁבוּ			הִישְׁבּוּ
	2 f.	שְׁבְנָה			הִישְׁבְּנָה
<hr/>					
<i>Infin. Abs.</i>		יָשׁוּב		יָרוּשׁ	
<i>Infin. Cons.</i>		(לְ) שִׁבְתָּ *	יָרָא	(לְ) רָשַׁת	הִישַׁב
<i>Part. Act.</i>		יֹשֵׁב	יָרָא	יָרֵשׁ	
<i>Part. Pass.</i>		יֹשָׁב		יָרוּשׁ	נֹשֵׁב

		Verbs פ"י		Verbs assimilating.		
Hiph.	Hoph.	Qal	Hiph.	Qal	Niph.	Hiph.
הוֹשִׁיב *	הוֹשֵׁב *	יָבַן	הִיבִיךָ *	יָצַת	נָצַת	הָצִית
הוֹשִׁיבָה	הוֹשֵׁבָה		הִיבִיכָה	יָצַק		
הוֹשִׁיבָת	הוֹשֵׁבָת		הִיבִיכָת			
etc.	etc.		etc.			
יּוֹשִׁיב	יּוֹשֵׁב	יִבֵּן	יִבְנֶיךָ	יָצַת		יָצִית
תּוֹשִׁיב		תִּבְנֶן	תִּבְנֶיךָ	יָצַק		
תּוֹשִׁיב		תִּבְנֶן	תִּבְנֶיךָ			
תּוֹשִׁיבִי		תִּבְנֶיךָ	תִּבְנֶיךָ			
etc.		אִבְנֶן	אִבְנֶיךָ			
		יִבְנוּ	יִבְנוּךָ			
		תִּבְנֶנָּה	תִּבְנֶנָּה			
		תִּבְנֶנָּה	תִּבְנֶנָּה			
		תִּבְנֶנָּה	תִּבְנֶנָּה			
		בִּיבֶן	בִּיבֶיךָ			
יּוֹשִׁיב			יִבְנֶן			יָצַת
יּוֹשֵׁב			יִבְנֶנָּה			
הוֹשִׁיב			הִיבֶן			
הוֹשִׁיבִי			הִיבְנֶיךָ			
הוֹשִׁיבו			הִיבְנֶיךָ			
הוֹשִׁיבָה			הִיבְנֶנָּה			
הוֹשִׁיב			הִיבֶן			
הוֹשִׁיב	הוֹשֵׁב		הִיבֶן			
מּוֹשִׁיב	מּוֹשֵׁב	יּוֹבֵן	מִיבֶן			מָצִית
		יָבֹן	יָבֹן			

		'Ayin Waw.	Stat.	'Ayin Yodh.
<i>Perf. Sing.</i>	3 m.	* קָם	* מָת	בָּרַשׁ
	3 f.	קָמָה	מָתָה	בָּרַשָׁה
	2 m.	קָמַתָּ	מָתָה	בָּרַשְׁתָּ
	2 f.	קָמַתְּ	מָתְּ	בָּרַשְׁתְּ
	I c.	קָמַתִּי	מָתִי	בָּרַשְׁתִּי
<i>Plur.</i>	3 c.	קָמוּ	מָתוּ	בָּרַשׁוּ
	2 m.	קָמַתֶּם	מָתֶם	בָּרַשְׁתֶּם
	2 f.	קָמַתֶּן	מָתֶן	בָּרַשְׁתֶּן
	I c.	קָמְנוּ	מָתְנוּ	בָּרַשְׁנוּ
<i>Impf. Sing.</i>	3 m.	* יָקוּם	יָמוּת	יָבוּשׁ
	3 f.	תִּקְרֶם		תִּבְרֹשׁ
	2 m.	תִּקְרֹם		תִּבְרֹשׁ
	2 f.	תִּקְרְוִי		תִּבְרֹשִׁי
	I c.	אִקְרֹם		אִבְרֹשׁ
<i>Plur.</i>	3 m.	יִקְרְמוּ		יִבְרֹשׁוּ
	3 f.	* תִּקְרְוִינָה		תִּבְרֹשְׁנָה
	2 m.	תִּקְרְמוּ		תִּבְרֹשׁוּ
	2 f.	תִּקְרְוִינָה		תִּבְרֹשְׁנָה
	I c.	נִקְרֹם		נִבְרֹשׁ
<i>Juss. 3 sing.</i>		* יָקֻם		יָבוּ
<i>Impf. with Waw Cons.</i>		וַיִּקְרֶם (pause וַיִּקְרֶם)		וַיִּבֹּן
<i>Cohort 1 sing.</i>		אֶקְרָמָה		אֶבְרֹשָׁה
<i>Impera. Sing.</i>	2 m.	קוּם קוּמָה	מוּת	בוּשׁ
	2 f.	קוּמִי		בוּשִׁי
<i>Plur.</i>	2 m.	קוּמוּ		בוּשׁוּ
	2 f.	קוּמְנָה		בוּשְׁנָה
<i>Inf. Abs.</i>		קוּם	מוּת	בוּשׁ
<i>Inf. Cons.</i>		(ל)קוּם	מוּת	בוּשׁ
<i>Part. Act.</i>		* קָם	* מָת	בוּשׁ
<i>Part. Pass.</i>		קוּם		בוּן

Niph.	Hiph.	Hoph.	Intensive.	
			<i>Act, Po'lel. Pass, Po'lal.</i>	
נָקוּם *	הָקִים *	הוֹקֵם *	קוֹיָם	קוֹיָם
נָקַמָּה	הִקְיָמָה	הוֹקְמָה		
נָקוּדָת * *	הִקְיֹמוֹת *	הוֹקְמֹת		
נָקוּמָת	הִקְיֹמוֹת	הוֹקְמֹת		
נָקוּדָתִי	הִקְיֹמוֹתִי	הוֹקְמֹתִי		
נָקֻמוּ	הִקְיִמוּ	הוֹקְמוּ		
נָקוּמְתֶם	הִקְיִמוּתֶם	הוֹקְמִיתֶם		
נָקוּמְתֵן	הִקְיִמוּתֵן	הוֹקְמִיתֵן		
נָקוּדְמוּ	הִקְיִדְמוּ	הוֹקְדְמוּ		
יָקוּם *	יָקִים *	יֹוֹקֵם	יְקוֹיָם	יְקוֹיָם
תָּקוּם	תִּקְיִם	תֹּוֹקֵם		
תָּקוּם	תִּקְיִם	תֹּוֹקֵם		
תָּקוּמִי	תִּקְיִמִי	תֹּוֹקְמִי		
אָקוּם	אִקְיִם	אֹוֹקֵם		
יִקְוּמוּ	יִקְיִמוּ	יֹוֹקְמוּ		
תִּקְוְמוּנָה	תִּקְיִמוּנָה	תֹּוֹקְמוּנָה		
תִּקְוּמוּ	תִּקְיִמוּ	תֹּוֹקְמוּ		
תִּקְוְמוּנָה	תִּקְיִמוּנָה	תֹּוֹקְמוּנָה		
נָקוּם	נָקִים	נֹוֹקֵם		
	יָקֵם			
	יֹוִקֵם			
	אִקְיָמָה			
הָקוּם	הִקְסִיָּמָה			
הָקוּמִי	הִקְסִיָּמִי			
הָקוּמוּ	הִקְסִיָּמוּ			
הָקְמוּנָה	הִקְמוּנָה			
הָקוּם	הָקִים			
הָקוּם	הָקִים	הוֹקֵם		
	מָקִים *			
נָקוּם	f. מְקִיָּמָה	מֹוֹקֵם		

			Qal		Stat.	
<i>Perf. Sing.</i>	3 m.	סָבַב (סָב)			קָל	מָל
	3 f.	סָבְבָה (סָבָה)			קָלָה	etc.
	2 m.	סָבוֹת * *				
	2 f.	סָבוֹת				
	1 c.	סָבוֹתִי				
	<i>Plur.</i> 3 c.	סָבוּ (סָבוּ)			קָלוּ	
	2 m.	סָבוֹתֶם				
	2 f.	סָבוֹתֵינָה				
	1 c.	סָבוֹנוּ				
<hr/>						
<i>Impf. Sing.</i>	3 m.	יִסַּב יִסֵּב * *			יִקָּל	יִמָּל
	3 f.	תִּסַּב תִּסֵּב			תִּקָּל	תִּמָּל
	2 m.	תִּסַּב תִּסֵּב			תִּקָּל	תִּמָּל
	2 f.	תִּסְבִּי * תִּסְבִּי			תִּקָּלִי	תִּמָּלִי
	1 c.	אִסַּב אִסֵּב			אִקָּל	אִמָּל
	<i>Plur.</i> 3 m.	יִסְבוּ יִסְבוּ				
	3 f.	תִּסְבִּינָה * תִּסְבִּינָה				
	2 m.	תִּסְבוּ תִּסְבוּ				
	2 f.	תִּסְבִּינָה תִּסְבִּינָה				
	1 c.	נִסַּב נִסֵּב				
<hr/>						
<i>Juss. 3 sing.</i>		יִסַּב				
<i>Impf. with Warw Cons.</i>		וְיִסַּב				
<i>Impf. with Suff.</i>		יִסְבֵּנִי *				
<hr/>						
<i>Impera. Sing.</i>		סַב				
	2 f.	סַבִּי				
<i>Plur.</i>		סַבוּ				
	2 f.	סַבִּינָה				
<hr/>						
<i>Inf. Absol.</i>		סָבוּב				
<i>Inf. Cons.</i>		(ל) סָב				
<hr/>						
<i>Part. Act.</i>		סוֹבֵב			קָל קוֹלָה	
<i>Part. Pass.</i>		סָבוּב				

Niph.	Hiph.	Hoph.	Intensive	
			<i>Act. Pôcl. Pass. Pôal.</i>	
נָסַב *	הִסֵּב *	הוּסַב *	סוֹבֵב	סוֹבֵב
נִסְבָּה	הִסְבָּה	הוּסְבָה	קוֹבֵבָה	
נִסְבּוֹת *	הִסְבּוֹת *	הוּסְבּוֹת *	סוֹבְבֵת	
נִסְבּוֹת	הִסְבּוֹת	etc.	etc.	
נִסְבּוֹתַי	הִסְבּוֹתַי			
נִסְבּוֹ	הִסְבּוֹ *			
נִסְבּוֹתָם	הִסְבּוֹתָם			
נִסְבּוֹתָן	הִסְבּוֹתָן			
נִסְבּוֹנוּ	הִסְבּוֹנוּ			
יִסַּב *	יָסַב * יִסַּב	יּוּסַב יִסַּב	יִסּוֹבֵב יִסּוֹבֵב	
תִּסַּב	תָּסַב	etc.		
תִּסַּב	תָּסַב			
תִּסְבֵּי	תָּסְבֵי			
אִסַּב	אָסַב			
יִסְבוּ	יָסְבוּ *			
תִּסְבְּיָנָה *	תָּסְבְּיָנָה *			
תִּסְבוּ	תָּסְבוּ			
תִּסְבְּיָנָה	תָּסְבְּיָנָה			
גִּסַּב	גָּסַב			
	יָסַב			
	וַיָּסַב			
	יִסְבְּנִי *			
הִסַּב	הָסַב			
הִסְבֵּי	הָסְבֵי			
הִסְבוּ	הָסְבוּ			
הִסְבְּיָנָה	הָסְבְּיָנָה			
הִסּוּב	הָסַב			
הִסַּב	הָסַב	חוּסַב		
	מִסַּב * מִסְבָּה			
נָסַב נִסְבָּה		מוּסַב		

PIECES FOR TRANSLATION INTO HEBREW PROSE.

The student is advised to begin by translating straightforward passages from the Apocrypha, such as

Tobit iii. 1-6, v. 1-8<sup>f</sup>, vii. 1-8.

Judith vii. 23-28, x. 10-17.

Baruch iii. 1-8.

1 Maccabees ii. 29-38, v. 9-29, v. 37-54,  
ix. 23-30.

Later, he should attempt passages of straightforward modern English prose, such as those given below;<sup>1</sup> varying them with such narratives from the New Testament as

St. Matthew ii. 1-8, xxv. 31-40.

St. Luke ii. 41-50, xv. 11-32.

Acts vii.

(1) Then Judah approached Joseph and said, 'Let not thine anger, I pray thee, burn against thy servant, but let thy servant speak before thee.' And Joseph answered, 'Speak.' Then Judah continued, 'From the time<sup>2</sup> we set foot in Egypt thou hast mocked us. We have been accused as spies;<sup>3</sup> we have been forced to bring our brother Benjamin hither with us. Let the king now hearken and give heed to my words, and allow our brother to return to his father with us, lest we destroy thee, aye and all thy officers who

<sup>1</sup> Several of these pieces are taken from papers set in the Theological Tripos, etc., at Cambridge.

<sup>2</sup> ~~and~~.

<sup>3</sup> Say, 'Thou hast said, "Ye are spies, and now bring down . . . etc.," and we brought him down unto thee . . .'

are stationed<sup>1</sup> about thee. God will not forget the covenant which He made with Abraham, to protect his seed, and to chastise their enemies; therefore listen, O my lord, to the words which I am speaking. Let our brother return to his father, lest<sup>2</sup> I carry my words into effect; beware, thou canst not prevail over me.'

(2) Then the ten tribes will mourn on hearing the reproaches of the two tribes. And they will say, 'What have we done unto you, brethren? Surely this tribulation has not come on all the house of Israel.' And all the tribes will mourn, crying unto heaven and saying, 'God of Abraham, Isaac, and Jacob, remember Thy covenant which Thou didst make with them, and the oath which Thou didst swear unto them by Thyself, that<sup>3</sup> their seed should never fail in the land which Thou hast given them.' Then they will remember Me, saying in that day, tribe unto tribe and each man to his neighbour, 'Is not this that which Moses did then declare unto us in prophecies,<sup>4</sup> and assuredly called heaven and earth to witness against us, that we should not transgress His commandments? Behold these things have befallen us after his death according to his words.'

(3) Surely in the history of Joseph and his brethren, God has revealed His goodness to those who seek Him. For the brethren said one to another, 'Joseph and his brother are dearer to our father than we, who are the greater number. Wherefore let us slay Joseph or drive him out into the wilderness, and the face of our father shall be again towards us, and we shall be precious in his eyes.' But one of them said, 'Let us not slay Joseph, but let us throw him into a well, that some travellers may take him up from thence.' Then came they to their father and said, 'O our father, if now we have found favour in thine eyes, send Joseph away with us and we will care for him.' But their father said, 'I will not send him with you, for I fear lest

<sup>1</sup> עֲמַד עַל

<sup>2</sup> Carry into effect קוֹם (Hiph.).

<sup>3</sup> Use אָמַר, and direct speech; or say, לְבַלְתִּי הַשְׁמַד.

<sup>4</sup> Say, 'and did prophesy . . .'



some wolf devour him, while ye are busy here or there.' But they answered and said, 'If the wolf devour him while there are so many of us, verily our hands will be slack.' So he sent him away with them; and when they were come into the field, they did with him according to the counsel which they had purposed one with another.

(4) Once on a time a Scot went on a journey; and it befell that, as he was on the road, lo! three men came to meet him. And one of them said to him, 'Sir, give us money; for thou hast too much<sup>1</sup> and we have none. And beware of refusing, lest we do thee some injury.'<sup>2</sup> But the Scot answered and said, 'I will not give to thee; for thou speakest not peaceably. My money is my own, to give or to withhold.'<sup>3</sup> So they fell upon him; and though he fought valiantly, they overpowered him, for there were three of them. So they took his money from him, and lo! he had only the fourth part of a shekel. In amazement<sup>4</sup> they asked him, 'Why didst thou fight, when thou hadst but the fourth part of a shekel?' But he answered, 'Ye know not my countrymen, for with those who speak peaceably they do kindness; but to those who speak roughly, they give blows. And besides, is not money a precious gift of God?'<sup>5</sup>

(5) So he reigned in his father's stead, but he knew that God was not with him, and his heart was sad within him. And it came to pass, that as he was going in the way, he lifted his eyes and saw a poor old man with torn<sup>5</sup> clothes coming to meet him. And his heart was moved with pity, and he spake to him kindly and said, 'Turn aside now, and come into the house, for thou art weary, and wash thy feet, and comfort thy heart with a morsel of bread.' So he turned aside and came into the king's palace and sat down, and did eat and drink. And the king went on to say to him, 'Be content now and stay the night, and to-morrow thou shalt go on (to) thy way.' And the man said to him,

<sup>1</sup> Say, 'that which thou hast is too much for thee . . .'

<sup>2</sup> Use Hiph'il of רָעַע. <sup>3</sup> מִנֵּעַ.

<sup>4</sup> Say, 'and they were amazed . . .'

<sup>5</sup> 'Torn-of (קָרַע) clothes.'

'Lo, I have a word of God unto thee, O king.' And the king said, 'Speak on.' And he said, 'Thus saith the Lord, Thou hast indeed showed kindness unto the poor. therefore shall it not be well with thee? Now do this. to-morrow thou shalt put on my garments, and shalt go forth into the field and work there instead of me, and I will abide here in the palace in thy place.' So the king arose early in the morning and went forth to the field, even as he was bidden; and there he abode and worked.

And at the end of two full years<sup>1</sup> it came to pass that the angel came again to him in the field and said, 'Because thou hast not refused to go forth into the field at my command, but hast worked these<sup>2</sup> two years, therefore shall God bless thee in thy sitting down and thy rising up, in thy coming in and thy going forth. Get thee<sup>3</sup> back to thy house, and thou shalt be king as aforetime; but forget not that thou hast been poor, and do mercy with the poor always, that thy days may be long in the land' So he arose and returned home with a glad heart, and ruled over his people; and they called him the good king, for they said, 'There hath not been among his fathers one like unto him, to show mercy unto the poor, and to lift up the face of the righteous.'

(6) While the two forces were encamped at close quarters,<sup>4</sup> the Roman general strictly prohibited any of the men under his command from fighting with the enemy. His command was obeyed.<sup>5</sup> The enemy, observing this attitude of the Romans, attributed<sup>6</sup> their inactivity to cowardice and their picked men proceeded to taunt the Roman host daily. Between the two camps there was a small plain, intersected<sup>7</sup>

<sup>1</sup> 'Two-years (dual), days . . .'

<sup>2</sup> הָאֵלֶּם (m. sing.).

<sup>3</sup> 'Thee,' ethic dative

<sup>4</sup> Say, 'one on this side and one on that' or, 'and the camps had dawn near this to that.'

<sup>5</sup> Say, 'And they did as he commanded.'

<sup>6</sup> Say, 'And the enemy saw that the Romans remained in their places (תַּחְתִּיהֶם), and they said one to another, "Are they not afraid, for they do not come out against us?"'

<sup>7</sup> Say, 'and the brook (נָחַל) was in the midst.'

by a river. One champion, the tallest of the foe, used to sally forth from the barricade to the bank of the river; and, taking his stand, would hurl stones and shout insults. This state of things proved intolerable<sup>1</sup> to young Manlius, the only son of the general, who rushed through the ford of the stream with a javelin and slew the truculent<sup>2</sup> warrior. Hurling the corpse into the stream he returned. His father, disapproving his act, ordered<sup>3</sup> his instant execution, observing that obedience was better than vengeance.

(7) The Porter answered, 'This man is in a journey from the city of Destruction to Mount Zion; but being benighted and weary,<sup>4</sup> he asked me if he might lodge here to-night. So I told him I would call for thee, who, after discourse had with him, mayst do as seemeth thee good, even according to the law of the house.' Then she asked him whence he was and whither he was going; and he told her. She asked him also how he got into the way; and he told her. Then she asked him what he had seen and met with in the way; and he told her. And at last she asked his name, and he said, 'It is Christian; and I have so much the more a desire to lodge here to-night,<sup>5</sup> because by what I perceive this place was built by the Lord of the hill,<sup>6</sup> for the relief and security of pilgrims.'

(8) And the king said,<sup>7</sup> 'Thou hast played well with thy harp, and my anger is appeased.<sup>8</sup> Now tell me wherefore thou art come, and what is thy request.' And he answered, 'O give me back my dear wife, and let her come forth from this gloomy darkness.' So the king said, 'She may certainly return with you to the light of the sun. But

<sup>1</sup> Say 'This thing was very evil in the eyes of . . .'

<sup>2</sup> A Hebrew would probably not insert any adjective here, as the context shows that he was 'truculent.' Therefore omit the word.

<sup>3</sup> Use direct speech.

<sup>4</sup> Say, 'and it came to pass, the sun had gone down and he was weary . . .'

<sup>5</sup> Say, 'and because I perceive that . . . therefore let me, I pray thee, pass the night here . . .'

<sup>6</sup> Say, 'for wayfarers for a stronghold (מִצְדָּה) and for a retreat (מִתְחַסֶּה).'

<sup>7</sup> Say, 'Thou hast done well (טַב, Hiph ) to play (נָגַן, Pi.).'

<sup>8</sup> Say, 'I have left off (שָׁכַח, Hiph ) from my anger.'

beware lest thou look behind thee,<sup>1</sup> until thou hast led her up to the earth.' Having then departed from the king's palace, he went a long way, with his wife following him,<sup>2</sup> until he came near to the land of the living. But he forgot the king's command, and looked at his wife. And lo! she was at once gathered to the<sup>3</sup> shades, and he saw her no more.

(9) I had scarce<sup>4</sup> left the city when I came upon<sup>5</sup> a poor woman carrying a child upon her back. I stopped and asked her whither she was going and what she was seeking; and she replied with tears. 'O sir, if thou wilt only help me, may God be gracious unto thee, for indeed I am in sore distress.<sup>6</sup> My husband died at the beginning of<sup>7</sup> the year, and I was left without money or substance; and now I am wandering about with this child, seeking<sup>8</sup> if perchance I may find a little bread for him with the labour of my hands.' When I heard her tale, my heart was deeply moved and I said, 'Fear not; come with me: for I perceive that God hath sent me to succour thee.'

(10) And in the end did the Danes, when they saw their line pierced through, lose heart, begin to quake, and at last were stricken with mighty fear. For the panic was from God, and struck them to the heart, so that they might bear up no longer. To flight they took, dropping their swords, owning themselves worsted, holding out their right hands,<sup>9</sup> and beseeching quarter. And our kings, stretching forth their swords, hardly so<sup>10</sup> kept their warrior folk back. Every way did that craven rabble flee,<sup>11</sup> and all day long did our Englishmen hunt them down.

(11) Willibald's party had now increased to eight in

<sup>1</sup> Say, 'turn behind thee to see her.'

<sup>2</sup> Circumstantial clause, 'and his wife after him.'

<sup>3</sup> רפאים.

<sup>4</sup> Cp Gen xxvii. 30.

<sup>5</sup> Say, 'behold! coming to meet me.'

<sup>6</sup> Cp Judg. xi. 7.

<sup>7</sup> להשיבית.

<sup>8</sup> Omit 'seeking . . .'

<sup>9</sup> Say, 'and held out their right hands, saying, "Ye have prevailed over us, and now spare-us-alive, we pray you."'

<sup>10</sup> Say, 'and they laboured (לאדו) to restrain them.'

<sup>11</sup> Say, 'and they fled hither and thither, for they were discomfited' (בהל).

number,<sup>1</sup> and they became an object of suspicion to the Saracens,<sup>2</sup> who, seeing that they were strangers, seized them and threw them into prison, because they knew not of what country they were, and supposed them to be spies. They carried them as prisoners before a certain rich old man, that he might examine them; and he inquired whence they came and the object of their mission: whereupon they related to him the true cause of their journey. The old man replied, 'I have often seen men, of the parts of the earth whence these came, travelling hither: they seek no harm, but desire to fulfil their law.' And upon that they went to the palace, to obtain leave to proceed to Jerusalem.

(12) It was Omar's custom to take a daily walk out of the city. Wathek, as his Arab enemy was called, watched his opportunity,<sup>3</sup> hidden in a tree. The Caliph was tired, and lay down to rest at the foot of the tree where Wathek lay concealed. He watched the Caliph, and was on the point of coming down<sup>4</sup> from the tree, when,<sup>5</sup> to his surprise and alarm, he saw a huge lion come out of a neighbouring thicket. Wathek felt that the lion would eat the Caliph up, and spare him the task of killing him; but the beast,<sup>6</sup> far from molesting the sleeping Omar, walked gently round him, and, licking his hands, awoke him and went away. The Arab exclaimed, 'It is the work of God.' He told Omar all that he had intended to do, and<sup>7</sup> immediately became a Moslem.

(13) So King Alfred fled in disguise,<sup>8</sup> while his foes

<sup>1</sup> Say, 'and there were yet (עוד) gathered men unto them, and they were eight who went after Willibald.'

<sup>2</sup> Say, 'and the S., seeing that . . . prison; for they said, "To do evil are ye come; for we know not of what country (א' מזה) ye are; are ye not spies?"'

<sup>3</sup> Say, 'watched him to kill him . . .'

<sup>4</sup> Say, 'and he said in his heart, Let me now get down from on . . .'

<sup>5</sup> Transpose to next clause: 'and he wondered, and his heart was troubled; and he said to himself, Why should I kill him, seeing that the lion will surely eat him up?'

<sup>6</sup> Say, 'saw Omar that he was sleeping, and did to him good instead of evil.'

<sup>7</sup> Say, 'and said, "From now thy God shall be my God"'

<sup>8</sup> חפז (Hithpa'el).

made diligent search for him. And one evening, after a long day on the hills, he came about sunset to a remote house. It looked so peaceful, that he at once went down and asked the farmer to give him employment; and the man, seeing his well-knit frame, consented to hire him in return for his keep.

So Alfred stayed some time, happy enough in his work.<sup>1</sup> One day the farmer's wife was making some cakes, while he was in the house. She asked him to see that they did not get burnt, while she went out to the well to draw some water. He promised to watch them carefully; but presently he forgot all about them. When the woman returned, her cakes were burnt; she flew into a rage and called the king 'idle Varlet' and other evil names; but<sup>2</sup> he felt that he deserved them all, and took it quite in good part.

(14) Becket was a very handsome man; and between the king and him there grew up the closest affection;<sup>3</sup> they were of one heart and mind. So Henry was anxious to secure the Archbishopric for him, expecting to find in him a ready tool to work his will. But after the consecration, Thomas, willing to serve God rather than man, resisted his royal master not once nor twice only.<sup>4</sup> Thus the king's friendship turned to bitter hatred. One day, in a burst of passion, he cried out, 'Would that<sup>5</sup> I had some faithful servants, who would not suffer their lord to be mocked by this fellow.' These words fell on the ears of four<sup>6</sup> unscrupulous men who stood by; and they forthwith took counsel to kill the Archbishop.

They met at a certain place<sup>7</sup> at dead of night; whence early next morning they proceeded to Canterbury. Just about sunset they approached the palace with a band of soldiers. The Archbishop had retired to his private chamber; his friends hurried to him in terror, and made

<sup>1</sup> Say, 'and the work was good in his eyes.'

<sup>2</sup> Say, 'and he did not get angry,' for he said, 'Lo, I am guilty' (or 'have sinned') 'about the matter.'

<sup>3</sup> Cp. 1 Sam. xviii. 1.

<sup>5</sup> Use כִּי יִתֵּן.

<sup>6</sup> Men of Belial.

<sup>4</sup> See 2 Kings vi 10.

<sup>7</sup> Use בְּלִילְיָ אֱלֹהִים.

him leave the house and take refuge in the Cathedral. Just as he was entering it, the assailants ran after him shouting as they came, 'King's men, King's men.' He passed in to the sacred edifice with them in pursuit; entering it, they could not see him in the dusk, but they cried, 'Where is Thomas Becket, the traitor?'<sup>1</sup> He turned round and answered, 'Here am I, no traitor, but priest of God. What do you want?' They tried to drag him from the church, but he repulsed their efforts; so these iniquitous men drew their swords in the house of God and killed him where he stood.

(15) King Edwin, therefore, delaying<sup>2</sup> to receive the word of God at the preaching of Paulinus, and using for some time to sit alone and seriously to ponder with himself what he was to do, the man of God came to him, laid his right hand on his knee, and asked whether he knew that sign. The king, in a trembling condition, was ready to fall down at his feet; but he raised him up and<sup>3</sup> in a familiar manner said to him, 'Behold, by the help of God thou hast escaped the hand of the enemies whom thou didst fear. Take heed not to delay that which thou didst promise to perform.'

(16) And when he felt that he should die, he said to his twelve sons, that each of them should bring him one of his arrows; and so they did anon. And then he commanded that they should bind them together in three places,<sup>4</sup> and then he gave them to his eldest son and bade him break them; and he exerted himself with all his might<sup>5</sup> to break them, but he might not. And then the Chan bade his second son break them, and so to the others, one after another; but none of them might break them. And then he bade the youngest son separate<sup>6</sup> them from each other,<sup>7</sup> and break every one by itself; and so he did. And then said the Chan to his eldest son and to all the others, 'Wherefore might you not break them?' And they

<sup>1</sup> Say, 'for he hath conspired against the king.'

<sup>2</sup> אחר

<sup>3</sup> Use the phrase דבר על לב.

<sup>4</sup> Say, 'with three cords' (תבל).

<sup>5</sup> Say, 'sought with all his might . . .'

<sup>6</sup> פדר (Hiph.).

<sup>7</sup> זה מזה

answered that they might not, because they were bound together. Then said the Chan, 'My sons, truly thus will it fare with you; for as long as you are bound together in three places, that is to say in love, truth, and good accord, no man shall have power to grieve you, but if you be divided from these three places, that one of you help not the other, you shall be destroyed and brought to nothing.'

(17) So Swegen the tyrant sent to the priests of St. Edmund's Bury, saying, 'Give me a great sum of money. and if ye give it me not, I will come and burn your town and all the folk that are in it, and I will pluck down your minster to the ground; and yeu that be priests and clerks<sup>1</sup> I will put to death with all manner of tortures.'<sup>2</sup> And Swegen the tyrant gathered together his wise men and his captains and all his host, and spake unto them in the like manner. And he sat on a goodly horse at the head of his host. And while he was yet speaking, he saw one coming towards him like an armed man with a spear in his hand; but no man saw the armed man, save only Swegen the Tyrant. And Swegen cried, 'Help, help, my soldiers; for lo! the holy king Edmund cometh against me to slay me.' So Saint Edmund smote Swegen the Tyrant with his spear, so that he fell from his horse, and died that night in great pain and anguish.<sup>3</sup>

<sup>1</sup> ספרים

<sup>2</sup> Say, 'I will do you evil' (or 'chastise you with scorpions') 'and put you to death.'

<sup>3</sup> Say, 'he was very ill and died.'





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